

PRESENTED WITH
JOHN MURRAY'S COMPLIMENTS

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THE
THEOSOPHIST

A MAGAZINE OF
Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

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ANNIE BESANT, P.T.S.

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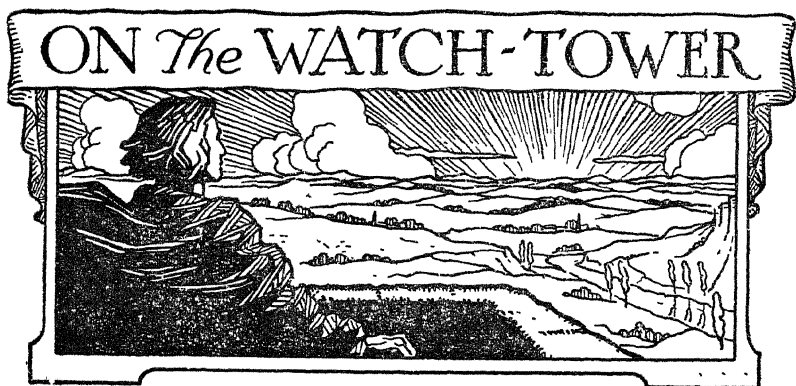
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THE THEOSOPHIST



THIS Magazine, founded by Colonel H. S. Olcott, the President-Founder of the Theosophical Society, and H. P. Blavatsky, its greatest Teacher, completed its Forty-first Volume with the issue of September, 1920. We enter, therefore, this month on its Forty-second Volume, the first of its sixth septennate. May I ask its readers everywhere to lend it a helping hand, for all printed matter is costlier, while most readers are poorer. We have all a duty to the oldest magazine of our Society, so that its flag may be kept flying

at the Headquarters of the Theosophical Society. I have received some interesting papers on the Saints of Christendom from Bishop Leadbeater, who has also contributed to the present number.

* * *

The most important event of the last quarter, as regards the Churches of Christendom, is undoubtedly the "Conference of Bishops of the Anglican Communion, holden at Lambeth Palace, July 5 to August 7, 1920". A full report of all its proceedings has not yet been published, but a most interesting *brochure* has been issued, containing an Encyclical Letter from the Bishops, with the 80 Resolutions passed at the Conference, and the Reports of the eight Committees appointed to consider and report on: I. Christianity and International Relations, especially the League of Nations; II. The Opportunity and Duty of the Church in regard to Industrial and Social Problems; III. The Development of Provinces in the Anglican Communion; IV. Missionary Problems; V. The Position of Women in the Councils and Ministrations of the Church; VI. Problems of Marriage and Sexual Morality; VII. The Christian Faith in Relation to (a) Spiritualism, (b) Christian Science, and (c) Theosophy; VIII. Reunion with other Churches—(a) Episcopal Churches, (b) Non-Episcopal Churches, with Questions as to (i) Recognition of Ministers, (ii) Validity of Sacraments, (iii) Suggested Transitional Steps. Of these, I, II, V, VI and VII are of general interest to all who care for the spread of Spirituality in the world. For the Anglican Communion is found in every part of Britain's far-flung Empire, and while inferior to the Roman Church in extent, and to the Greek Church in antiquity, it exercises an immense influence over the English-speaking races.

* * *

No less than 252 Bishops of the Church gathered at Lambeth, including twelve Archbishops. Four of these—

Canterbury, York, Armagh and Wales—belong to the United Kingdom. In Scotland, the Bishop of Brechin is the Primus of the Scottish Episcopal Church, which does not possess an Archbishop, as do England, Wales and Ireland, though it has seven Bishops, while Wales has only three under its Archbishop. India has nine Bishops, and Burma one, with the Bishop of Calcutta as Metropolitan. Africa, for some mysterious reason, has an Archbishop, and twelve Bishops under him, and ten more who seem to be unrelated to him. Australia has no less than three Archbishops and fifteen Bishops. There is a Bishop of Gibraltar, which seems odd, and one of Jerusalem. Canada has three Archbishops, and sixteen Bishops. There may be yet others, who did not attend the Conference.

* * *

There is a marked characteristic of this Conference which we note with great pleasure. It is liberality. In the Encyclical Letter, the prelates say not untruly: "We find that one idea runs through all our work in this Conference, binding it together in a true Unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of Fellowship." We should say "Brotherhood," but the thing meant is the same. The liberality comes out very markedly in the way in which V and VII are dealt with. And it breathes through the Letter. The Letter itself opens with an archaic flavour, pleasant to the literary palate:

TO THE FAITHFUL IN CHRIST JESUS,

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the Great War, give you greeting in the name of our Lord and Saviour, Jesus Christ. We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church.

* * *

The Bishops then declare that Fellowship "is the object of the Church," and say that

in the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God.

This is at once tactful and true. The Bishops think that the subject of reunion was the most important with which they dealt, and they make a remarkable statement:

The Bishops brought with them into the Conference very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of Reunion was entrusted to the largest Committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete.

As a Theosophist, I should personally fully recognise the probability of such a Power, not compelling but impelling them to harmony. The Wisdom which "mightily and sweetly ordereth all things" would surely brood over an assembly whose members had travelled from all parts of the world, inspired by a noble devotion to their Lord for the service of the world, many venerable by age, purity of life, self-sacrificing labour, deep learning, earnest purpose, striving for a spiritual end. Surely it would have been strange if the Teacher of the World did not send on them His benediction.

* * *

The Encyclical Letter, speaking of Reunion of all Churches into a Universal Church, makes a new departure: "It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men." We, who are Theosophists, look at all religions as the Bishops look at the Churches of Christendom. We see that each religion teaches

the same fundamental truths, but that the presentation and relative importance of these in any special religion depend on the needs of the age at the time at which it was founded, and the type of civilisation which it was intended to influence and shape. This diversity enables all minds and temperaments to find in some religion their satisfactory expression, and thus in their diversity there is an answer to the diversity of human types. Men's vision of God is limited by their own limitations, and to insist that all shall see of Him only a fragment, is as though opticians should insist that all should use the same glasses, the long-sighted and short-sighted, the squinting and the straight-eyed, the diseased and the healthy. In field-glasses to be used by different people there is always an arrangement for focusing, as for individuals there are spectacles to suit each. Each religion has its own focus, and in the field-glass of a Universal Church, or World-Religion, there must be diversity of details, "differences of administration, but the same Lord," as the wise Apostle long ago pointed out.

*
* *

The Bishops have seen the truth of this view as regards the scattered Churches of their own communion, or "fellowship," as they like to call it. They say :

The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide, forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

The way found by the Bishops is a wise toleration, the recognition of truths too much left in abeyance by modern Churches, and the application of Christian principles to the new problems of the day.

*
* *

Thus in regard to women the Bishops admit :

The Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their

of union, and calls it an "almost superstitious glorification of the episcopal office". One would like to know Dean Inge's definition of "superstition".

* * *

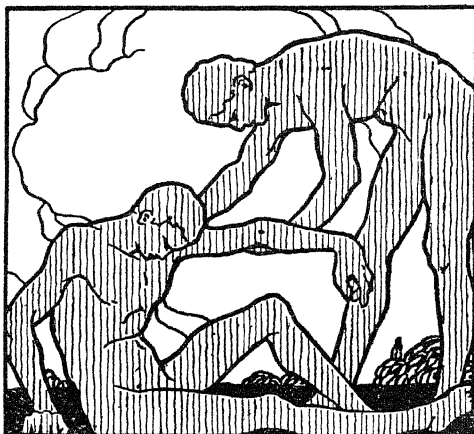
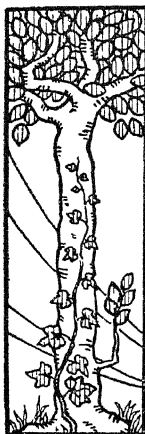
Dean Inge disapproves of the episcopal disapproval of birth restriction. When one remembers the furious denunciations of the clergy levelled against Charles Bradlaugh and myself for asserting the right of parents to limit their family within their means, it is startling to read from a clerical pen :

It is notorious that various causes, among which the sharp decline in the infant death-rate is not the least important, have made it necessary for nearly all married people to restrict the number of their children, in order that they may do their best for those children who are born. This restriction is naturally not made the subject of conversation, but every one knows that it is almost universal, except among the reckless and degraded population of the slums; and only a few very foolish persons think that it is either immoral or regrettable.

"A few very foolish persons"! Yet forty-three years ago no epithets were thought too foul to fling at us for advocating such a restriction. Certainly the world moves, but those who are ahead of their time are consistently bludgeoned. Yet ultimately is Wisdom justified of her children. The next generation of bishops will not only speak respectfully of Theosophy, but will bless it as the trunk from which spring the branches of all religions.

* * *

Gradually one old tie after another, submerged under the flood of the Great War, reassert themselves, rising above the waves. Thus a message comes from the Order of the Star in the East in Bulgaria, bringing the "filial greetings" of the members to "their beloved mother". Thus do the links of the Spirit draw together those who were wrenched apart by the turmoil of the bodies.



Brotherhood

SLAVERY AND ITS NEMESIS

By ANNIE BESANT

WHEN S. Francis Xavier, in his abounding pity for the American "Indians" in Peru, groaning under the exactions of their Spanish taskmasters, suggested the importation of Negroes to take their place, he never dreamed that he was sowing the seeds of a problem that North America would, centuries afterwards, be called upon to solve. But every offence against Brotherhood must recoil on those who take part in it. Spain paid her kârmic debt in the loss of her Empire. The United States of America paid part of hers in the Civil War, and is still paying it in the "Negro Problem,"

which, like the question of the Sphinx, must either be solved or devour.

I have before me a book named *Darkwater*, by Dr. W. E. Burghardt Du Bois, in whose veins flows a stream of French, Dutch, and African blood. He is a graduate of Harvard University, holding its degree of Doctor of Philosophy, and has also studied in the Universities of Paris and Berlin. He is Director of Publications and Research in the National Association for the Advancement of Coloured People—popularly known as the N.A.A.C.P.—and he is Editor of its journal, *The Crisis*, and author of various books. One of these is *Darkwater*, and the above particulars are taken from a slip on the paper envelope of the book. On this same envelope it is also stated: “Even more than the late Booker Washington, Mr. Du Bois is now the chief spokesman of the two hundred million men and women of African blood.”

The book has as sub-title, “Voices from Within the Veil,” and the voices sound the gamut of human misery and despair, with a deep diapason of Hate below them all. Dr. Du Bois says in his Foreword, oddly named Postscript:

These are the things of which men think, who live: of their own selves and the dwelling-place of their fathers; of their neighbours; of work and service; of rule and reason, and women and children; of Beauty and Death and War. To this thinking I have only to add a point of view. I have been in the world, but not of it. I have seen the human drama from a veiled corner, where all the outer tragedy and comedy have reproduced themselves in microcosm within. From this inner torment of souls the human scene without has interpreted itself to me in unusual and even illuminating ways.

A powerful writer is Dr. Du Bois: terse, vigorous, virile. His soul is afire with passion, with pride, with hate—hate awful in its intensity. Out of the book start up three vivid impressions: a new world seen through Negroid eyes; an intense, fierce pride in his Negroid birth; a fathomless hatred of the white race.

This is no suppliant, no pleader. “Especially do I believe in the Negro Race: in the beauty of its genius, the sweetness

of its soul, and its strength in that meekness which shall yet inherit this turbulent earth." Little enough of any meekness, however, does Dr. Du Bois show :

I hear his mighty cry reverberating through the world : " I am white." Well and good, O Prometheus, divine thief ! Is not the world wide enough for two colours, for many little shinings of the sun ? Why, then, devour your own vitals if I answer even as proudly : " I am black."

He chants " A Litany at Atlanta " :

We are not better than our fellows, Lord ; we are but weak and human men. When our devils do deviltry, curse Thou the doer and the deed—curse them as we curse them, do to them all and more than ever they have done to innocence and weakness, to womanhood and home. . . .

A city lay in travail, God our Lord, and from her loins sprang twin murder and Black Hate. Red was the midnight ; clang, crack and cry of death and fury filled the air and trembled underneath the stars where church spires pointed silently to Thee. And all this was to sate the greed of greedy men who hide behind the veil of vengeance.

Bend us Thine ear, O Lord !

In the pale, still morning we looked upon the deed. We stopped our ears and held our leaping hands. . . .

Behold this maimed and broken thing, dear God ; it was an humble black man, who toiled and sweat to save a bit from the pitance paid him. They told him : *Work and Rise*. He worked. Did this man sin ? Nay, but some one told how some one said another did—one whom he had never seen nor known. Yet for that man's crime this man lieth maimed and murdered, his wife naked to shame, his children to poverty and evil.

Hear us, O heavenly Father !

Doth not this justice of hell stink in Thy nostrils, O God ? How long shall the mounting flood of innocent blood roar in Thine ears and pound in our hearts for vengeance ? Pile the pale frenzy of blood-crazed brutes, who do such deeds, high on Thine Altar, Jehovah-Jireh, and burn it in hell for ever and for ever !

Forgive us, good Lord ; we know not what we say !

Bewildered we are and passion-tossed, mad with the madness of a mobbed, and mocked, and murdered people ; straining at the outposts of Thy throne, we raise our shackled hands and charge Thee, God, by the bones of our stolen fathers, by the tears of our dead mothers, by the very blood of Thy crucified Christ : What meaneth this ? Tell us the plan ; give us the sign !

Keep not Thou silent, O God !

Sit not longer blind, Lord God, deaf to our prayer, and dumb to our dumb suffering. Surely Thou, too, art not white, O Lord, a pale, bloodless, heartless thing !

Ah ! Christ of all the Pities !

Such is a lynching, seen through a Black Man's eyes. And the effect of this on the Black Man's heart ?

Not this life, dear God, not this. Let the cup pass from us, tempt us not beyond our strength, for there is that, clamouring and clawing within, to whose voice we would not listen, yet shudder lest we must—and it is red. Ah ! God ! It is a red and awful shape.

Is that what is seething in the hearts of American Negroes ? If so, God pity Black and White alike.

Dr. Du Bois sits "high in the tower," and studies "the Souls of White Folk". "I see these souls undressed and from back and side." He remarks that this whiteness among the world's peoples is a very modern thing. "The ancient world would have laughed at such a distinction." Suddenly, the world "has discovered that it is white and wonderful". The result of finding out that white is inherently better than black or tan, is, he thinks, curious :

Even the sweeter souls of the dominant world, as they discourse with me on weather, weal and woe, are continually playing above their actual words an obligato of tune and tone, saying :

"My poor, un-white thing ! Weep not, nor rage. I know, too well, that the curse of God lies heavy on you. Why ? That is not for me to say, but be brave ! Do your work in your lowly sphere, praying the good Lord that into heaven above, where all is love, you may one day be born—white !"

I do not laugh. I am quite straight-faced as I ask soberly :

"But what on earth is whiteness that one should so desire it ?" Then always, somehow, some way, silently but clearly, I am given to understand that whiteness is the ownership of the earth for ever and ever, Amen !

One sees the sardonic doctor, suave outside, grim within, looking at the little white lady. This "new religion of whiteness," he calls it. As long as "humble black folk, voluble with thanks," accept old clothes from "lordly and generous

whites, there is much peace and moral satisfaction". But when the black man begins to dispute the white man's title, "when his attitude to charity is sullen anger rather than humble jollity," then "the philanthropist is ready to believe that Negroes are impudent, that the South is right, and that Japan wants to fight America". He tells how he has seen a man turn livid with anger because a little silent black woman was sitting alone in a Pullman car: how another cursed a little child seeking its mother who wandered into the wrong waiting-room; how the lips of a third curled back "in a tigerish snarl of rage because black folk rode by on a motor-car".

We have seen, you and I, city after city drunk and furious with ungovernable lust of blood; mad with murder, destroying, killing, and cursing; torturing human victims because somebody accused of crime happened to be of the same colour as the mob's innocent victims and because that colour was not white. We have seen—merciful God! in these wild days and in the name of Civilisation, Justice, and Motherhood—what have we not seen, right here in America, of orgy, cruelty, barbarism and murder done to men and women of Negro descent. . . . Conceive this nation, of all human peoples, engaged in a crusade to make the "world safe for Democracy"! Can you imagine the United States protesting against Turkish atrocities in Armenia, while the Turks are silent about mobs in Chicago and St. Louis; what is Louvain compared with Memphis, Waco, Washington, Dyersburg and Estill Springs? In short, what is the black man but America's Belgium, and how could America condemn in Germany that which she commits, just as brutally, within her own domains? . . . In the awful cataclysm of World War, where from beating, slandering and murdering us the white world turned temporarily aside to kill each other, we of the Darker Peoples looked on in mild amaze.

The white world of to-day is ghastly in the eyes of the black. The Middle Ages built rules of fairness in war, but in modern days it is machine-guns against assegais. What Belgium has suffered is not a tenth of the suffering inflicted on the black Congo. Dr. Du Bois quotes Harris on the Belgian cruelties: the death of twelve million natives was not the real catastrophe in the Congo. It was

the invasion of family life, the ruthless destruction of every social barrier, the shattering of every tribal law, the introduction of

criminal practices which struck the chiefs of the people dumb with horror—in a word a veritable avalanche of filth and immorality overwhelmed the Congo tribes.

Dr. Du Bois asks what is “the current theory of colonial expansion, of the relation of Europe, which is white, to the world which is black and brown and yellow?”

Bluntly put, that theory is this: It is the duty of white Europe to divide up the darker world and administer it for Europe's good. Thus Europe has largely done. The European world is using black and brown men, for all the uses which men know. Slowly but surely white culture is evolving the theory that “darkies” are born beasts of burden for white folk . . . White supremacy was all but world-wide. Africa was dead, India conquered, Japan isolated, China prostrate, while white America whetted her sword for mongrel Mexico and mulatto South America, lynching her own Negroes the while. Temporary halt in this programme was made by little Japan, and the white world immediately sensed the peril of such “yellow” presumption.

In Europe education and political power are limiting the very rich:

But there is a loophole . . . This chance lies in the exploitation of the darker peoples. It is here that the golden hand beckons. Here are no labour unions or votes or questioning onlookers or inconvenient consciences. These men may be used down to the very bone, and shot and maimed in “punitive” expeditions when they revolt. In these dark lands “industrial development” may repeat in exaggerated form every horror of the industrial history of Europe, from slavery and rape to disease and maiming, with only one test of success—dividends.

Dr. Du Bois rightly points out that the cause of the World War was the competition among white Nations to possess the labour power of yellow, brown and black peoples. Colonies are “places where ‘niggers’ are cheap and the earth rich”. Germany wanted her share among the darker peoples of Asia and Africa, “conquest, not for assimilation and uplift, but for commerce and degradation”. The War was the Nemesis of the exploitation of coloured races by the whites—“the doctrine of the divine right of white people to steal”. Two-thirds of the population of the world are coloured, and they have been watching the whites tearing each other to pieces. Asks Dr. Du Bois:

What, then, is this Dark World thinking? It is thinking that, as wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must, and not one moment longer.

This is how the world is seen by the Black Man looking over the world. And the result is a hatred, terrible in its depth and its fierceness :

I hate them, oh !
I hate them well,
I hate them, Christ,
As I hate hell !
If I were God,
I'd sound their knell
This day !

Who raised the fools to their glory,
But black men of Eygpt and Ind,
Ethiopia's sons of the evening,
Indians and yellow Chinese,
Arabian children of morning,
And mongrels of Rome and Greece ?

Ah well !

And they that raised the boasters
Shall drag them down again—
Down with the theft of their thieving
And murder and mocking of men ;
Down with their barter of women,
And laying and lying of creeds ;
Down with their cheating of childhood
And drunken orgies of war—

down

down

deep down

Till the devil's strength be shorn,
Till some dim darker David, a-hoeing of his corn,
And married maiden, mother of God,
Bid the black Christ be born !

A Hymn of Hate, verily.

Is not the same arrogant plundering of the black races going on in Africa to-day? Let Sir H. H. Johnson be heard, as he writes to the *London Observer*, August 15th, 1920; there are, he says, in "British" East Africa:

About four million indigenous negroes and negroids, twenty-five thousand Arabs and Indians, and three thousand seven hundred white men. Of these white men some three thousand come from the United Kingdom and about seven hundred are South African Boers, who were brought in as settlers after the conclusion of the South African War.

These four millions "have become very anxious about their land tenure and consequently restless and discontented, and less and less inclined to enrich the European immigrant with their cheap labour". He goes on:

Then the natives are slowly coalescing, Bantu with Nilote, Muhammadan with Christian and Pagan, Somali and Galla with hitherto despised Negro, in their common hatred of the invading white man, owing to the exceptional cruelties which have stained the white man's record during this period of fifteen years. These are not cruelties of soldiers or policemen, of Government servants of any kind, but of individual settlers, British or Boer in origin. Not only have murders, light-hearted murders, of natives taken place all too frequently, not only have revolting cruelties been committed, but, when the white delinquents are brought up for trial, white juries acquit them or white judges inflict trivial penalties, or rebellious public opinion forces a Governor to revise a sentence. I doubt if capital punishment for murder has ever been imposed on a white man in East Africa.

He goes on to unveil the horrors that have occurred:

Again, in the Great War, thousands and thousands of native porters were compulsorily enrolled by our Government or by the military authorities in the unhappily styled "Protectorate," and the arrangements for their commissariat, their medical treatment, their lodging and clothing have been miserably inadequate, with the result that some twenty-three to twenty-five thousand of them (it is reported) died during the pursuit of the German forces. The survivors have retained tongues and the power of speaking; some, even, had been mission-educated, and when "Dora" took her hand off the mail service they have stammeringly told the world outside Africa something of their preventible sufferings, and even of singularly callous and sometimes cruel treatment at the hands of the military authorities.

Now the culminating incident is this. Some two months ago there occurred at Nduru, in British East Africa, cases of flogging and torture so severe that, according to a medical officer's report, "fat

had been crushed out of the muscles" of the wretched victims; in other cases, "the flogged natives died from the torture and flogging". These crimes seemingly were committed on a European's plantation . . . the Europeans, in what is now termed a "colony," apparently take the law into their own hands and administer punishment as they please.

Will these crimes assuage the hatred felt for the white torturers? Sir H. H. Johnson says that they are the crimes of only a fifth of the white population, and that the other four-fifths do good work. But they all seem to steal the black men's land, and to force them into narrow limits on the worst soils.

How shall this Black Problem be solved? By the fulfilment of the Law of Brotherhood. By nothing less. The black population in the United States is increasing; the race is healthy and prolific. There seems to be little hope of any amalgamation between the two widely separated types. Dr. Du Bois suggests "a new African World State, a Black Africa". It is idle to talk to the white peoples in the language of the Aborigines Protection Society of England, that "the interests of the native inhabitants" should be considered in any arrangement made. Such consideration will be promised, but it will never be given. And what is worse, because hypocritical, it will be pretended, as was pretended lately by the Governor of East Africa, that it is in the real interests of the young natives that they should be compelled to work; it is strange how the interests of black people always are identical with the interests of the invading whites, who cannot grow rich without "black labour". If the white settlers in East Africa are left to themselves, slavery will practically be re-established there, with such results as are given above.

Dr. Du Bois advises unhurried action; let the conquered German Colonies, he says, form a nucleus "with their million of square miles and one half-million black inhabitants. . . . It would give Black Africa its physical beginnings."

The Belgian and Portuguese Colonies might be added, giving a second area of 1,700,000 square miles and eighteen million inhabitants. If England is sincere in her professions, she will give Self-Government to India and to Nigeria, with a full voice in the British Imperial Government. Races not ready to take up Self-Government may be under international control for a time. Somaliland and Eritrea may go to Abyssinia, and then, with Liberia, "we would start with two small independent African States and one large State under international control". The League should really take up this work.

No one would expect this new State to be independent and self-governing from the start. Contrary, however, to present schemes for Africa, the world would expect independence and self-government as the only possible end of the experiment. At first we can conceive of no better way of governing this State than through that same international control by which we hope to govern the world for peace.

Surely the many highly educated men of African descent in the United States might well form the Commission for the governing of the African State. They have had training in science and industry, and could turn their own sufferings into tools for the building of an African Nation. Dr. Du Bois does not favour the "idea of a vast transplantation of the twenty-seven million Negroids of the western world" to Africa. He thinks they should be left "to fight out their problems where they are," though they might furnish "experts, leaders of thought and missionaries of culture for their backward brethren in the new Africa". Yet there might be the recompense of the agonies of slavery and of the hatreds generated by the present struggle in the splendid task of building a New Africa by all that they have gained by suffering. In the second sub-race of the Aryans huge Empires, like that of Egypt, were builded in Africa. Ruins of such civilisations have been found in the South. Perhaps the sixth sub-race may aid in building great commonwealths over the buried fragments of that ancient past.

This half of the book ends with the following paragraph; the rest is composed of imaginative tales, vivid and finely told.

Twenty centuries before Christ a great cloud swept overseas and settled on Africa, darkening and wellnigh blotting out the culture of the land of Egypt. For half a thousand years it rested there, until a black woman, Queen Nefertari, "the most venerated figure in Egyptian history," rose to the throne of the Pharaohs and redeemed the world and her people. Twenty centuries after Christ, Black Africa—prostrate, raped and shamed—lies at the feet of the conquering Philistines of Europe. Beyond the awful sea a black woman is weeping and wailing, with her sons on her breast. What shall the end be? The world-old and fearful things—war and wealth, murder and luxury? Or shall it be a new thing—a new peace and a new democracy of all races, a great humanity of equal men? "*Semper novi quid ex Africa!*"

Only Brotherhood can redeem. Only on Brotherhood can the New World be built.

Annie Besant

OUR WORK IN THE WORLD ¹

By B. P. WADIA

COMING from a rather extended tour in other Sections of our Society, where I had an opportunity of watching its activities, naturally I have seen certain aspects of our work from my own point of view, and I would like to speak to you on that particular subject this morning.

One thing has convinced me more than ever that, as far as the outside world is concerned, the work of the T S. is very important in the reconstruction that has to take place in the coming years. I believe more than ever that, in establishing this Society, one of the objects that the Masters had in view was the part that it might play in the coming years. We were expected from the beginning, as you are aware, to take our share in the work of the world. The duties of Theosophical Lodges and members of the Society were fairly well defined in those early letters that came from the Masters to Mr. Sinnett, Mr. Hume and others, through H. P. B. I believe that the Masters knew that some great changes—not necessarily the war, which we have just passed through, but some kind of great change—was coming in Europe in the beginning of this century.

It is clear to those who have studied H. P. B.'s writings that she wrote with a definiteness and a precision that was really prophetic in nature. If you look at the condition of Europe and America to-day, you find that H. P. B. has referred to that position in very clear terms in her *Secret Doctrine*. Also you

¹ Report of a talk to a group of students.

find that she has indicated the remedy. The Society, as an organisation, influences the thought of the world, not only because of the activities of our officials and members, but also because of the great currents of life which come from the Masters Themselves, irrespective of our own individual work in the physical world, and sometimes in spite of it. That current of life, which comes from the Masters, produces a definite effect ; and if one goes about with eyes open, one sees how very closely the nations are being watched by those Great Ones in whose hands lie the destinies of the world. I believe, as a result of the study of the historical side of our movement, that the Masters, when they founded the Society, had this particular period in mind as a period in which its strength would have to meet a great test. Now it is for us to discriminate between the various forms of activity of the world of to-day and to find out in which particular activity the life-current of the Masters affects the results.

There are certain forms of activity at the present moment, in Europe and America, which are of a retrogressive nature, which are not in keeping with the great sweep of the evolutionary forces. Naturally with these movements and activities the Masters can have very little to do ; but there are also a number of very important facts and factors in the political, social and economic life of the world with which the Masters are very intimately concerned, and They look to the T.S., which They founded and established, to take a legitimate part in shaping these particular types of movement.

It is sometimes asked if H. P. B., who gave out originally the teachings from the Masters, had any idea of the condition in which the world is to-day. Secondly, if she knew about it, did she suggest ways and means whereby we could change it and make that condition spiritually better ?

One thing is very clear from the early literature : that the work of the T. S. is to spiritualise all the activities of our

time. Not to bring into existence necessarily new schools, new institutions, new political parties, new creeds, faiths, or religions; but our task has always been to spiritualise all the movements which coincide with the evolutionary progress of the human race as a whole. H. P. B. has laid emphasis on that. Now, in visiting the various Sections of the Society, when one looks for those types of activity with which we ought to concern ourselves, one finds that in certain respects, as a Society, we have succeeded, and in certain other respects, as such, we have missed our mark. Further, we find that the great ideals and principles which H. P. B. had in mind are not altogether universally remembered by us in the Society. There is so much desire and earnestness on the part of our T. S. members to do some kind of work, to engage in some kind of activity, that I am afraid they do not pause to enquire if a particular form of activity is suited to us; so that a certain amount of energy is wasted. In reviewing these things, therefore, with an eye to the future progress of the Society, one wants the guidance of fundamental principles of some kind. We want to know along what lines, guided by what particular principles, we are to proceed in taking up the many forms of activity in the coming years, so as to fulfil our legitimate mission in the reconstruction period.

First, we must note that the particular situation which is now to be found in Europe was fairly well known to the Masters. If you take the first volume of *The Secret Doctrine*, you find H. P. B. very clearly indicating the position which was to develop in Europe. She wrote this between 1884 and 1889—the book was published in 1889—and this is what she says:

It is neither *prevision* nor *prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France nearing such a point of her Cycle, and Europe in general threatened with, or rather,

on the eve of, a cataclysm, to which her own cycle of racial *karma* has led her.

This is a very pregnant passage, where reference is made to the national karma of France, England and Central Europe, and she very definitely speaks of some kind of cataclysm taking place. As we all know, that has happened.

In another place she speaks of these changes once again, as taking place in the beginning of the next century. In other words, it is clear that H. P. B. had an idea, if not actual details, of what was going to happen. That is a matter not only of interest to us, but of profound importance. From time to time we are asked "How do we know that what H. P. B. taught, or what other great teachers in the Theosophical movement have said, is true? What proof is there that these views of life and progress, or evolution, are correct?" As far as H. P. B. is concerned, here we have one definite proof that she knew with mathematical precision, as she puts it, what was going to happen in Europe in the early part of this century. She has indicated the causes which produced this catastrophe; she has indicated the way in which these causes may be remedied. And you find a very illuminating passage in the same volume of *The Secret Doctrine* where, explaining the great doctrine of Karma, H. P. B. goes into certain details which are of value to us in the practical execution of our work.

Nor would the ways of Karma be inscrutable, were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind Fatalism, and a third, simple Chance, with neither Gods nor Devils to guide them—would surely disappear if we would but attribute all of these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cans and Abels, wolves and lambs, that is the chief cause of the "ways of

Providence". We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high-road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a Theosophical writer expresses it, the "laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer: "The only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging angel is only a typified representation of their reaction." Therefore, if anyone is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those Angels, the guardians of Harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced, and forces awakened into activity, by our own actions.

This is the law that H. P. B. explains at some length in what follows, part of which I have read to you in reference to national karma. Now, as to the definition of what Kārmic Law is:

It is a law of occult dynamics that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence.

Remember that when H. P. B. speaks of the astral plane, she does not use that word in the sense that we use it, namely the second plane from below; but she uses it in the sense of superphysical.

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of Matter; until we begin acting from *within*, instead of ever following impulses from *without*, namely those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood *in actu*, and *Altruism* not simply in name. The suppression of one single bad cause will suppress, not one, but a variety of bad effects. And if a Brotherhood, or even a number of Brotherhoods, may not be able to prevent nations from occasionally cutting each other's throats—still, unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

There, I think, we have got H. P. B.'s analysis of how we are to handle the various forms of activity. How does H. P. B. want us to apply this in a practical manner to our everyday lives? She says: deal with the causes of things, not with the effects; because if you remove one evil cause, then you will remove a variety of evil effects.

Let us take a very ordinary case. There is poverty and famine in the western world at the moment—very terrible poverty and famine. A general famine has spread over Europe and has intensified the evil effects of the war. That is an effect. There are two ways of dealing with that particular phenomenon. The one way, which is being applied by the ordinary cultured people of the world to-day, deals with the effects: "There is famine in the land; therefore supply food." It is a very noble way, but it is the way that deals with the effects, not with the causes. Suppose that we want to practise H. P. B.'s teaching, how should we begin to do it? It would not necessarily be our work to supply food to the famine-stricken areas in Europe, but to go to the root-causes which have produced this effect, and try to remedy these causes. It may take a little time; it may, I grant, prolong for a while the evil effects of the famine, but we must also remember that while there are many societies, many organisations of philanthropists, who are dealing with effects, there are not many Theosophical Societies, not many spiritual people capable of dealing with the causes of things. Now what is true in that instance is also true in all other activities, and you will find that the work of the student of Occultism is to discriminate between remedying the evil effects and uprooting the cause.

Therefore, in the selection of our activities, we have to take that particular form of action into account. "But how can we find out?" people ask. We can do that with the help of the hints that H. P. B. has given, if we study the

problems of the national karma of different races and countries. We find, when we study this, even superficially, that there are certain outstanding problems in each country. If these are solved from the point of view of causes, the evil effects of the catastrophe, the war, will practically be remedied. But when we study these problems and the remedies that are being applied, we find that, in the solution offered, most of the people (not all) are trying to work for effects which are apparent, and the work, therefore, is very superficial in character and likely to prolong the struggle instead of bringing in the new era of reconstruction very soon. What they are trying to do, working from without instead of from within, is once again to build an edifice on the old foundations. They have not yet recognised that the old foundations have been rotten and have produced bad results. There are not enough people in the world to-day, it seems to me, who are spiritual enough to see that to build a new edifice on the old foundations will bring nothing but the same kind of effects that we are dealing with to-day. Suppose that you knock down a large building without knocking down the foundations, and instead of using the same kind of material as the old building, use another kind of material to erect a building on the old foundations, you are going to get a similar building, because the foundations are the same and the effects will be the same. Unless you break down the foundations and lay new ones, in other words, unless, working from within, you produce a new cause—the evil effects of society are bound to continue.

Now it was that, I believe, which was in the mind of H. P. B. in the early days, when she wanted the members of the Society to discriminate in the choosing of the forms of action. I believe it was the same principle that was enunciated in *At the Feet of the Master*: “Any rich man can feed the body, but only those who know can feed the soul.” There are

many forms of activity in the world, and at every turn we have to raise the question: What is our work? and in finding the answer, what else is there to guide us but this very sound and sane teaching that H. P. B. gives? If to feed the hungry deals with causes, then it becomes our work; but if to give food to the hungry deals only with effects, then it is not our work. It is the same teaching that was given in the *Gītā*, where various kinds of sacrifice are spoken of and Kṛṣṇa says to Arjuna: "Higher is the sacrifice of wisdom." For wisdom deals with causes and not with effects.

What is to be our method? What laws guide our methods in dealing with these causes save spiritual ones? What is it that we want to do? The obvious answer which would be given is: We want to spiritualise the activities of the world. What does that mean? We must not make the mistake once again in the Society, which outside people are making, of uttering catch-phrases without getting into the inwardness of those phrases. "To spiritualise the work of the world"—what does it mean? You cannot spiritualise the work of the world if your method is of the same kind as that employed by other people in the world. Take, for instance, social service work in the slums of big cities. Of course that is a very noble work; but what is the difference in that work when performed by a Theosophist, if his methods are exactly the same as those of an efficient social server? Once again I believe H. P. B. has indicated, if not in a direct manner, then in an indirect manner, the method that we should all employ. If you study H. P. B., you will see that she lays great emphasis on the part which the individual plays in society from the spiritual point of view, and naturally where would you expect these individuals to be, if not in the T. S.? The spiritual work has to be done by individuals, and I believe *we* are those individuals, belonging to the Society which the Masters founded through H. P. B.,

and which now continues under the guidance of our President.

What, then, is our task? That, it seems to me, lies in the generating of spiritual power, of spiritual force, to be utilised in the activities in which we are engaged. Unless by our own life we generate spiritual power, our methods in tackling the various forms of activity will be the ordinary methods of the ordinary man and woman of the world; there will be no difference whatever. But you may well ask: What does this mean? Let us take an analogy. If a scholar takes in hand a particular subject for research, he is able to throw light on that subject; and in throwing that light he generates a certain amount of intellectual force, he lets loose in the world a certain amount of intellectual power. We want to generate spiritual power and force; therefore we want to do something on the spiritual plane corresponding to the work of the scholar on the intellectual plane. We want to work with spiritual force just as the scholar works with intellectual force. Therefore we have to find out ways and means whereby this spiritual power can be generated. These ways and means are given to us in our Theosophical literature. The leading of the Theosophic life, to my mind, is more important than attempting to solve the many problems from the point of view of effects, in the manner of the outside world. We shall not be able to solve these problems satisfactorily unless we move from within.

Let me once again take an example. We have had a period of four to six years in which to watch the work of Mrs. Besant for the political movement in India. What has she done? What is the important factor of that work? It is the spiritual factor which puzzles the ordinary politicians and the Anglo-Indian Civil Servants in the country. They are amazed—they said so when they came before the Joint Committee—at the change that has taken place in India; and in all cases they give 1914 as the date of the beginning of the

change—the year in which Mrs. Besant began this work. It was the cause that was touched, and touched spiritually; and the biggest thing that has happened was not the production of the Bill, nor a score of other things that took place. These were but the effects of the spiritual energy that was generated, and affected the minds and hearts of the people. How were they affected? Not only by articles and speeches, but by the generation of spiritual force and power, which in some way opened the minds of the people to a new vision. That was the biggest task; it was the task of the spiritual seer and the prophet, for the work of the prophet lies in making people see the next step in advance. The taking of that step depends on the people; but to enable the people to see the cause of the evil effects from which they are suffering, is the duty of the seer. Every one knew that the people in India were suffering; the poor people knew they were suffering from hunger, the educated people from moral degradation on account of political subjection. They knew these facts; but they were not able to deal with them, because they were not able to see the root-cause—till a spiritual person comes along with the inner vision of the prophet, and sets matters right. That is why, in a few years' time, in a vast continent like India, changes have taken place which ordinary, very efficient people, honest and sincere, were not able to accomplish for over forty years. But in order to do this, a person must watch, as H. P. B. says, how the national karma is working itself out. You might ask the same question of the Masters: "Why did They not bring the war to an earlier conclusion?" Because the limitations of national karma limit the Masters Themselves; even They cannot help it.

These are the factors that we have to keep in mind in selecting our forms of activity. You must select those forms of activity the causes of which you understand; but only those which are ripe for expression. There are already many things

of which one may understand the hidden causes. But how are you going to deal with these causes if the time for the application of right activities to these causes has not arrived? As the Master K. H. once said: "Patriots may break their hearts in vain." You cannot work against national karma; and that is one of the factors which we have to keep in mind in the selection of our activities. We have to deal with causes, with those causes that are ripe for expression here and now; once grant this, and you will immediately find that we have a peculiar type of work to do as a Society in the world. When great currents of actional life are moving the world, as they are at the present moment, there is a danger that we may be swept into one particular type of actional life. There is a certain amount of reconstruction work. The nerves of humanity are very much affected and tired with all the happenings of the last few years. A man who has had a nervous breakdown often rushes about doing a hundred things in a haphazard manner, without any deliberate plan. He must pull himself together and plan; similarly we have to cry halt, and ask what it is that we want to do; what is our work; what are the causes which produce these effects that we want to do away with; how are we going to deal with these causes and is the time ripe for the handling of a particular cause. For if the time is not ripe, then, instead of producing evolution, you might bring about a revolution.

There is a very wonderful phrase of the Master K. H.—"forcing the tide of events"—which must be understood in the sense that we are fairly sure of the causes with which we are dealing, as providing the possibility of proper handling. It means that you must know what you are doing and how far you are going to go.

Next, in the selection of our activities we must ask what is going to guide us aright? It is the leading of the Theosophical life according to the rules and principles which

the Masters and H. P. B. have laid down. Further, it is not right—already I think we are suffering from this particular neglect—to say that it does not matter whether we study our Theosophical books or not, or whether we meditate or not. I do not believe that it is the right attitude to say that it does not matter whether we evolve spiritually or not. These things are only wrong from one aspect, and that is if we want to control the mind, or study, or evolve spiritually, for personal gain. But how are we going to perform right action, to discriminate between right and wrong action, unless we know the fundamentals of spiritual evolution as given by the Masters? How are we going to better humanity without ourselves evolving our own inherent spiritual powers? We cannot teach Theosophy by mere word of mouth; there we will not succeed. But we will succeed in impressing our teachings on other people, provided these teachings are spoken by us in terms of personal experience and personal self-expression. It is no use trying to save other people's souls if we are not able to save our own. That is a crude way, perhaps, of putting the great problem that is before the Society to-day. Our members to-day are rushing in a hundred directions with true zeal and earnestness, trying to do a hundred-and-one things, but often forgetting their own specific mission, for which they came into the T.S., the mission for which this body was originally established.

That is the thought that we have to ponder over. Meditation and service and spiritual development must be taken in hand from the point of view of the fact that the spiritual progress of humanity will not take place unless a few individuals, as H. P. B. points out, take upon themselves this task.

It is wise to gain that quality of discrimination which will enable us to put our finger on the right forms of activity, those which are our work, and to let go other forms of activity which make up the work of ordinary intellectual and social people.

It is by methods of this kind that the Society will be able to express itself in action along certain definite lines. Nobody can lay down a line of action for the Society as a whole, because the Society is composed of individual members who are attempting spiritual unfoldment. Further, the question of self-expression has to be taken into account. Your particular kind of work, in terms of self-expression, may be the type of work which is your work, but need not be my work ; there freedom of action naturally comes in. The teachers and leaders of the movement have indicated in the past, and are indicating to-day, that we have a particular kind of mission to fulfil, a spiritual mission—to spiritualise all the world's activities by a definite method, and the details are a matter for the self-expression of individuals.

In conclusion I would recommend a study of Section 26 of *The Secret Doctrine*, Vol. I ; for a proper application of the teachings contained therein will enable us to take our legitimate place in the actual work of reconstruction. The work in which the Masters are engaged is not superficial, but deals with the root-causes of evils ; and we must aid Them by concentrating on such factors of growing life as are ripe for handling, so that the race may pass on to the gathering of a new harvest of experience. Beneath the surface, in the sphere of causes, we must labour ; so that a fairer world may come to birth.

B. P. Wadia

RUSSIA AND THE GREAT CHOICE

By MRS. PHILIP SNOWDEN

IT is quite impossible properly to estimate conditions of life in Russia under the Bolsheviks without taking into consideration several very important facts. The first, and probably the most important of these, is the difference between this country and Russia.

The impassioned fighters for and against Communism neglect to recognise that Russia is several generations behind Western Europe in all those things which have come to be regarded as the make-up of modern civilisation. Many Russians themselves, never having crossed the frontiers of their own immense territories, do not know of the great difference between the outside western world and themselves; or if they imagine a difference, it is generally to the disadvantage of the rest of Europe. We, in such minds, are the backward peoples!

One of the most touching and at the same time amusing experiences one had was to be shown an unsatisfactory school-clinic, lacking most of the proper equipment, or an open-air school, inadequately staffed and furnished, and to be asked with pride: "Have you anything like this in England?" My invariable reply to innocent questioners of this sort was: "Yes, we have this sort of thing in England. And we hope to have more of these, and improve them as time goes on." Only coarse conceit would have disturbed these heroic people with

the suggestion that they are only beginning to create the things which even in Capitalist countries have been in existence for many years.

Russia and England, to be precise, are different, and in a dozen different ways. England is a small country, with a geographical situation favourable for the development of that very large measure of freedom to which her people have gradually attained. Russia is an enormous country, extending over large tracts of Asiatic as well as European territory, bigger than the rest of Europe, where more than a hundred languages are spoken and where as many different peoples live. The highly-centralised Government, the extent of the territories, the passivity of the people, the conservatism of the Boyars, the want of education of everybody, the hatred of the foreigner, characteristic for so long of the yellow and semi-oriental races—all these things explain the tyranny of a thousand years; and explain, too, the comparative ease with which a system which would never be tolerated by the British people has been imposed with comparative ease upon the present generation of Russian people.

For the Bolshevist Government *is* a tyranny. To use the expression employed by one of the most devoted supporters of the Government, who spoke excellent English: "We are obliged to confess that it is in all essentials the old system with the signboards changed. The Czar is here, but he is a new Czar." Liberty of conscience, speech and Press there is none. Freedom of service has ceased to exist. Men and women must work where they are sent, at the work chosen for them, during the time allotted. Discipline is severe, the whole system having been militarised. All these things, and the hundred-and-one other manifestations of tyranny, they admit and justify. It is only the foolish supporters of Lenin on this side of the English Channel who, much to Lenin's disgust, seek to advance the cause of Communism, and actually damage

it, by asserting of it things which are untrue, such as that, in Russia, Communism is to be seen in the flower of perfection.

The Russian Communists justify the Terror by pointing to the dangers to be feared from foes without and counter-revolutionaries within. They point, with entire justification, to the extreme measures adopted by this country during the war. There was no difference of opinion amongst the delegates of the Labour Delegation about the right and the duty of the Russian Government to protect its people from their foes, both external and internal. Whether the methods adopted were always justifiable and whether the discipline was excessive, is another question, about which reasonable differences of opinion might be, and actually were, held.

But the fact is that the whole of the people of this huge country are, either actively or passively, behind the Government in the present situation. Men like Gorky, Kropotkin, Tcherkoff, who have repeatedly expressed their disapproval of the new tyranny; men like Count von Benckendorff, son of the former Russian Ambassador to this country, who is not a Communist but is in the service of the Government; the Mensheviks, to whom the Bolshevik programme is distasteful; the Tolstoyans, of whom Birukoff is a notable leader; the Social Revolutionaries and Anarchists—all these, in a mood of deliberate and determined patriotism, are either working for the Government or refusing to embarrass its activities so long as the enemy is hammering at the gate.

This is one reason for bringing the war to an end at the earliest possible moment, instead of openly helping or tacitly approving it, as we have done in the case of Poland. The British Labour Movement has been from the beginning hostile to the policy of interference in Russia's internal affairs. Whether its members like Communism or not, all are agreed that it is intolerable that the men, money and munitions of this country, or of any country with

which this country is in alliance, should be employed to wreck the Government and destroy the people of another land, simply because such Government does not favour the predatory schemes of the wealth-hunters and concessionaires of Western Europe and America. The members of the Delegation to Russia had their conviction of the wrongness of this policy so strengthened by the evidence of their eyes and ears that, within a week of their arriving in Petrograd, they sent a unanimous and strongly-worded telegram to the British Government, demanding the cessation of the Polish war and the effective abolition of the blockade. They prepared in Moscow an equally unanimous interim report on the same subject; and they readily acquiesced in the early return of two of their number, that these men might seek to influence responsible parties in the direction of a new policy.

The situation has considerably altered during the last few days, and Poland, in imminent danger of destruction, has sent up a cry for help. There was no doubt in the minds of Russian military men whom we met that they would smash Poland, hip and thigh. Some even foreshadowed what they would do in Warsaw. The mass of the people in Russia yearned for peace. But many responsible Communists were entirely indifferent about it. *Some did not want it.* The moment for beginning a peace-move has now come. The British have presented a note to Poles and Russians, which, so far as the Russians are concerned, might be regarded as an "ultimatum," so rudely is it worded. But if the members of the Bolshevik Government can only bring themselves to laugh at this latest exhibition of British bad manners and want of tact, and, with proper safeguards for themselves, express their willingness to explore the possibilities of peace, they will win for themselves high international regard, and a fine place in history as the only Government of this and any generation which, under violent temptation to revenge, and with much to

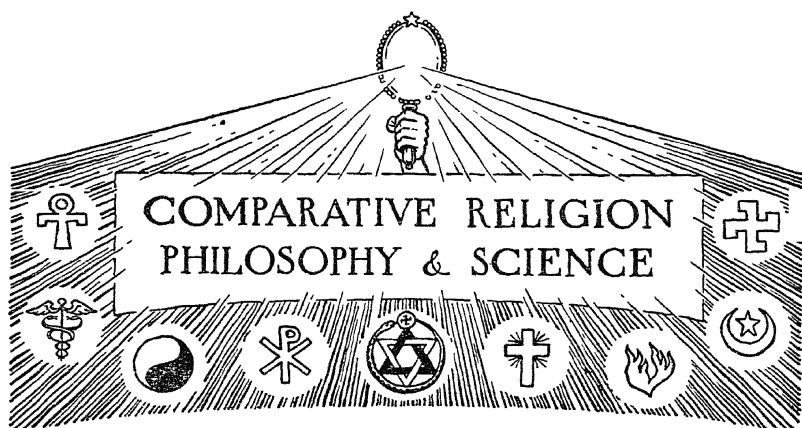
excuse such a policy, declined to follow this base path. It is the great testing-time. Those of us who have recently been in Russia know without the slightest shadow of a doubt that if the Russians choose to be great in this hour, it will not be due to weakness but to strength, material and moral.

The Bolsheviki aim at a world-revolution in which the old industrial and social order shall perish and a new and glorious system be raised in its place. It is impossible to conceive how any person with a head to think and a heart to feel can be happy and content in the thought of maintaining unaltered, conditions which, in every industrial country in the world, are destroying the physical life and mental growth of millions of people. The old order must give place to the new. But how, and when? That is the question. The worst features of the system in Russia are due, not only, though very largely, to alien aggression, but to the attempt to impose ideas, and the carrying out of ideas, upon people to whom these are not acceptable, either through ignorance or through fear. It is the inevitable tyranny of the minority. There are 125 millions of people in Russia, and, at the most, 600,000 members of the Communist Party, not all of whom are convinced Communists. The attempt to carry out *at once* the whole or the greater part of their programme means, in these circumstances, terror and suffering.

The great point of difference between some of my colleagues and myself lies here. I would have the great ideal achieved gradually, though as quickly as devoted service could bring it, carrying with me the consent and approval of the people concerned in the change. Society is not a building to be pulled down, another being erected in its place. Society is a growth. Handle it violently and it dies; and the weed grows in its place! Disgust and revolt the people by violence and tyranny exercised to bring to birth the new social order, and reaction inevitably follows.

If, when peace comes, and the founts of internal and external criticism flow freely over Russia, the Government of Russia wisely modifies its programme and its methods, progress towards a healthier, happier life for all will be assured. If not, and it seeks to force on the inhabitants of Russia and the world the strong meat, somewhat tainted by time, of theoretic and dogmatic Marxianism, the coming generations are doomed to a reaction which might conceivably place a new monarch upon each and all of the empty thrones of Europe.

Ethel Snowden



CAN WE BE OPTIMISTS?

By CHARLES WHITBY

BEFORE we attack the problem of the goodness or badness of optimism, or rather of its truth or falsity, it is necessary to answer two preliminary questions : first, what is the strict significance of the word, and secondly, what do most people nowadays mean or understand by it? In Murray's *New English Dictionary* optimism is defined as "the doctrine propounded by Leibniz in his *Theodiciée* (1710) that the actual world is the best of all possible worlds, having been chosen by the Creator out of all the possible worlds which were present in His thoughts as that in which the most good could be obtained at the cost of the least evil". Thus, in answer to our first question we learn that optimism is the technical name of a philosophical dogma professedly based upon the insight of its human author into the counsels of the Almighty.

It was to combat this Leibnizian doctrine that Voltaire wrote his *Candide* and Johnson his *Rasselas*. Two hundred years ago philosophers would confidently undertake the settlement of problems which no modern thinker presumes to discuss. I at any rate have no intention of expressing an opinion as to whether any other cosmic scheme, let alone an infinite number, were considered and rejected by the All-Wise in favour of the one of which alone we have any experience or knowledge. The claims of Leibniz to the title of philosopher rest upon the scientific value of his *system*, not upon his attempt in the *Theodicée* to reconcile it with the orthodoxy of his time. In Schwegler's opinion this is his weakest book and stands only in a very loose connection with his remaining philosophy. Nay, "in strict consistency," according to the same critic, "Leibniz ought not to have entertained any question of Theism, for in his system the harmony of the whole must be regarded as having taken the place of God . . . If he assume the substantiality of the monads, he runs the risk of losing their dependence upon God, and in the opposite case he relapses into Spinozism"—the very system he sets out to refute. The theistic optimism of Leibniz was therefore not an integral factor of his system, but a mere afterthought, evolved in the endeavour to convince the Duchess Sophia and her daughter that they could be Leibnizians without ceasing to be orthodox believers.

The question whether or how far the general doctrines of the *Monadology* are compatible with Christianity does not at present concern us, but it will not be amiss to say a word on the relation of optimism, as understood by Leibniz, to that form of religious belief. Dr. Johnson, certainly a deeply religious man of unquestionable orthodoxy, and a thinker of no mean calibre, stoutly denied that Christianity implied optimism, and in my opinion rightly. The reason why Leibniz declared reality flawless is obvious : in no other way

could he justify the creation of a cosmos in which, according to his system, every minutest event is predetermined, never by blind necessity but by the deliberate choice of Omnipotence. Johnson, on the other hand, has no cut-and-dried system to defend, and this is all to his advantage. "Let us endeavour to see things as they are," he exclaims, "and then enquire whether we ought to complain." What was the result of his investigations? In his life of Savage he hints that "the general lot of mankind is misery"; in that of Collins he roundly declares that "man is not born for happiness," and I need scarcely remind you that the title of his best-remembered poem is "The Vanity of Human Wishes".

"The fundamental characteristics of the Jewish religion," says Schopenhauer, "are realism and optimism The New Testament, on the other hand, must be in some way traceable to an Indian source: its ethical system, its ascetic view of morality, its pessimism and its Avatār are all thoroughly Indian The story of the Fall is the only possible connection between the two." The pagan gods displaced by Christ were for the most part joyous, deathless beings; it is, as Nietzsche reminds us, almost impossible for modern minds to realise "the terribly superlative conception which was implied to an antique taste by the paradox of the formula, 'God on the cross'". It was assuredly in no optimistic mood that the world prostrated itself before this God-Man whom it had at first despised and rejected, for, to quote Nietzsche again, "the Christian Faith from the beginning is sacrifice: the sacrifice of all freedom, all pride, all self-dependence of spirit". The foundation-stone of "the scheme of Redemption" is the tragic doctrine of the Fall, a doctrine which was of course devoutly believed in by Dr. Johnson, but has been quietly dropped by many modern religious teachers in consequence of the triumph of Darwinism.

But we must not prolong this digression: our subject is the optimism of to-day, not that of the eighteenth century; and it cannot be assumed that the two are identical. From experiments I have made, I believe it would be found, if a census were taken, that five out of every six, if not nine out of every ten, adults in this country would describe themselves as optimists. Seeing that all such persons must have lived through five of the most tragic years in all history, this fact, if it be a fact, is amazing. And I frankly admit that I deplore it—fully conscious, nevertheless, of the grave responsibility and the seeming presumption of challenging so wellnigh universal an opinion. But this, after all, is a philosophical question, and in philosophy no standard of veracity except the very highest is admissible. Unfortunately, this obvious principle has been largely ignored, so that people who ought to know better imagine themselves justified in adopting any philosophical position they fancy, provided that some sort of a case can be made out for it. This kind of laxity is not tolerated in questions of physical science. The standard of veracity should, however, be at least as high in philosophy as in physical science; it should, if possible, be higher. And until this is fully recognised, philosophy will never recover the prestige it once enjoyed, now gravely compromised. The question we are considering is therefore not whether optimism is a position which can by special pleading be more or less plausibly defended, but whether, as a mental attitude towards life, it is the truest truth attainable. So stated, the answer to the question seems to me obvious to anyone who—shall we say?—reads the newspapers.

What, then, precisely does a person mean when in accents of conscious virtue he describes himself as an optimist? This question is more easily asked than answered: it would certainly be unsafe to accept, without careful scrutiny, his own explanation. Let us approach the problem

tactically by means of a concrete example. A party, we will suppose, are starting for a day's outing; they are going to motor a considerable distance into the country, taking provisions, and to spend many hours in the open air. It is, in short, the morning of a proposed picnic. But the wind is in the south-west; the skies are dark with lowering clouds; the swallows skim the earth; perhaps a few drops of rain are actually falling. Still, it has been decided to venture the expedition; but, with one exception, it is agreed that it would be foolish to neglect precautions in the shape of mackintoshes and umbrellas. The exception is a gentleman who scorns to make any such provision against an evil which, after all, *may* not eventuate. "I am an optimist," he blandly explains. "I believe it's going to clear up." So he leaves his mackintosh at home and, when the inevitable downpour comes, and every one has been more or less upset and inconvenienced by his disgruntlement, is reduced to borrowing one from the nearest farm house. This may strike you as rather a trivial illustration, but it is, nevertheless, fairly typical, and will serve our turn accordingly. If we enquire of our friend what precisely he means by his profession of optimism, he will probably say: "Oh, well, I believe in looking at the bright side of things, don't you know?" But we must beware of accepting this as an ultimate statement, although it may be a perfectly sincere one. Language, it has been said, was given to man in order to enable him to conceal his thoughts—from himself, let us add, even more than from other people. Very few of us are capable of elucidating the true grounds of our own actions or opinions; the most expert psychologists often find themselves baffled in the attempt. Let us examine for a moment the implications, not of our optimist's words, but of his conduct.

The essential fact about this is its deliberate disregard of probabilities, its flouting of probabilities. Every sign indicates

the probability of a heavy downpour, but the optimist prefers to believe, and for that reason *persuades* himself, that this will not happen. The optimist, then, may be defined as one who, on principle, believes that things will happen as he wants them to happen. In other words, he encourages his will to encroach upon the domain of his intellect. Now this attitude is not merely unscientific; it is definitely anti-scientific. For the scientific spirit demands complete detachment from personal predilections in the investigation of natural processes and events. unbiased loyalty to the sway of all ascertainable facts bearing upon the problem to be solved, with a view to the formation of correct conclusions. It is, in short, an *impersonal* attitude; the will is in science limited to the negative rôle of inhibiting its own interference with that of the judgment. It has to see that every factor in the problem gets neither more nor less than its fair share of attention and consideration. If we want to know the truth about anything we must, during our search for it, compel our minds to indifference as to what form that truth is going to take. It may be a trivial matter, as in the example I have cited above (supposing, that is, that our friend escapes pneumonia), or it may be a question of our own life or death, or of that of some one still dearer to us. Or again it may be a question involving the welfare or misery of a nation. But whatever it be—and the greater the issues involved the more binding, of course, the obligation—the condition of success is identical. he only shall hope to discern truth who seeks her with whole-hearted devotion.

But this, *ex hypothesi*, is just what the optimist systematically refuses to do. He looks at every problem, not by the dry light of reason, but through the rose-coloured spectacles of his optimism. And having once for all pictured to himself Truth as a being embellished by “a smile that won’t come off,” he declines to recognise her when she happens to frown

upon any of his own pet prejudices, desires or endeavours. The immense presumption of this lies in the fallacy, cherished or implied, that one's private wishes are a matter of such importance that the universe is bound to respect them. If events are taking a course which threatens to thwart those wishes—to bring poverty when he craves wealth, failure instead of success, war in place of peace—then the optimist is at once assured that the threat will not be executed: Fate could never be so ruthless as to disappoint *him*, her specially favoured protégé! Such vain confidence has been grimly rebuked by Samuel Johnson. "If it be asked," he says, "what is the improper expectation which it is dangerous to indulge, experience will quickly answer that it is such expectation as is dictated not by reason but by desire . . . an expectation that requires the common course of things to be changed and the generalities of action to be broken."

I would like to emphasise those words—"an expectation that requires the common course of things to be changed and the generalities of action to be broken," for it is precisely such expectations which are typical of the optimist when, in obedience to his principle, he deliberately misreads a situation and commits himself to a fallacious forecast. The optimist has no sense for the logic of events—or, if he has, he owes it to his endowment, not to his philosophy. It is hard enough in all conscience to render one's mind impartial in order to prepare oneself for scientific research or philosophical investigation. In fact, to speak frankly, it is an ideal to which even the greatest intellects can seldom approximate. For man is by nature no lover of the truth. he has always in his heart preferred fairy-tales. "Truth never was the first object with anyone," says Epicurus in one of Landor's finest conversations, "and with few the second." This being so, what madness to increase our natural disabilities by the adoption of a formula which can be nothing but a hindrance in a task which

already strains our powers to the uttermost ! By labelling oneself optimist one adds nothing to the sum of knowledge ; one merely renounces the very attempt at that impartiality which is the condition of discovery. The ugly facts of life continue to exist, whether we face them calmly and resolutely, or whether we belittle or deny them. But can there be any question which is the manlier course, or the one more conducive to their understanding and amelioration ?

It is easy enough—yes, fatally easy—for those whose own lots have been exempt from extreme suffering to underrate the claims which life makes upon the courage of less fortunate souls. But surely, to-day, when the world is just emerging from a pandemonium of horrors from which few can have come scatheless, it needs a sublime degree of self-delusion even to seek, far more to find, shelter in comfortable abstractions from the stern realities of life. “ The result of all science and philosophy is,” or should be, as Prof. Bosanquet reminds us, “ to see things as they are ; and he has done himself a very evil turn who has gone up into the abstract world and has not come down again.”

Of course I shall be told that the past five years are altogether exceptional, and that a sound philosophy should base itself upon the normal average experience of mankind. True, I reply, but if you will only examine history a little more carefully, you will find that the horrors of 1914 to 1919 are exceptional merely in quantity : qualitatively they can be matched in *any* era of peace as well as of war. Study, for example, the records of the treatment of criminals and debtors in this country previous to the reforms initiated by Shaftesbury ; study the campaign against witchcraft in Scotland during the sixteenth century ; study the history of the Spanish Inquisition under Torquemada ; study the history of the Jews ; study Renan’s account of the martyrdom of Blandina and her fellow Christians at Lyons in the reign of Marcus

Aurelius, to say nothing of the bestial cruelties of Nero ; study, in *The Golden Bough*, Dr. Frazer's descriptions of the price exacted for kingship by our primitive ancestors ; nay, to come nearer home, study the details of murders, accidental mutilations, fires, famines and shipwrecks, in any old file of newspapers—and then deny, if you can, that the imagination is powerless to conceive any fate more hideous than anyone of us may be called upon to endure in any place or at any time. But the victims of these unthinkable calamities are, you object, after all only a minority. Nevertheless, they are human beings with the same average capacity for suffering as you and I, who, presumably, for that matter, in some of our incarnations have had to endure similar ordeals. And what a vast army of such victims this hapless minority numbers in every generation ! Is any philosophy worthy of the name, which, in appraising life, has the obtuseness or hardihood to leave these horrors out of account or to impugn their reality ? If experience be not real, there is no reality anywhere.

It is not only the obscure and weak who suffer Fate's malignity : how tragic are the ultimate destinies of many of the greatest and best ! Think of Cæsar, stabbed by the dagger of the beloved Brutus ; Lincoln, shot dead in the hour when the country he had saved was rejoicing in victory ; Mozart, dying in squalid poverty ; Beethoven, deaf to his own divine melodies ; Dante, dragging out his life in exile ; St. Francis d'Assisi, watching the betrayal of his ideals by his own disciples ; Cervantes, ransomed from five years' slavery in Algiers to eke out a precarious existence by uncongenial employments ; Giordano Bruno, dying at the stake ; Spinoza, driven with curses from the synagogue ; our Kitchener, facing his doom on the reeling deck of the *Hampshire* ! But why prolong a list which might be extended indefinitely ? Not only in Religion, but in Art,

Statecraft, Generalship, the crown of victory is commonly a crown of thorns.

And what of those whose lives, to superficial observers, appear to be exempt from tragedy—that vast majority of obscure men and women who form the rank and file of civilisation? The fact that most of them, in this country at least, might describe themselves as optimists, is neither here nor there. Does careful scrutiny of their life-histories disclose a predominance of happiness over misery which justifies the designation? Thirty-five years of medical practice have afforded me abundant opportunities of studying at close quarters what psychologists call the “feeling-tone” of the people. The result is a conviction of the soundness of Pope’s generalisation: “Man never is but always *to be* blest.” Happiness is always awaiting us, somewhere not far ahead—just round the corner, so to speak. But alas, how few of us succeed in negotiating that corner! What vast tracts of life are occupied by conditions of consciousness that barely escape, if they do escape, actual misery; conditions in which we feel that life would be an excellent thing *if only* the person one loves best were equally devoted to one, *if only* one’s income were a little bigger or one’s expenses a little smaller, *if only* one’s health might be restored, or one’s abilities recognised—*if only* something might happen which either will never happen or not until we have ceased to expect, if not indeed to desire it. Of course, there are compensations—but a compensation has been cleverly defined as “a thing which doesn’t quite compensate”! There are the innumerable small pleasures of life—the pleasures we take so much for granted; and there are the occasional rare windfalls of real felicity, which come, usually, unsought and unexpected. But I find much truth in Beatrice Kelston’s generalisation: “Life is depressing. But generally there is something that makes it just possible.”

It is hardly too much to say that only obtuseness or insensibility can preserve anyone who lives out the normal span of years from that ultimate degree of disillusionment which is called heart-break. The paradoxical attributes of life, so cruel yet so alluring, have often suggested a comparison with those of woman. "It is with life as with love," said Samuel Butler. "All reason is against it and all sound instinct for it." And so we find that men and women, even under the most distressing, the most hopeless conditions, will cling to life with pathetic obduracy, while, truth to tell, even its severest critics would, one suspects, revise their estimate if assured that they would forfeit its joys and griefs to-morrow.

Therefore, while rejecting optimism, I am far from advocating pessimism. Its blue spectacles are as deceptive as the rose-coloured ones which I desire to see discarded by all who aspire to direct and cloudless vision. It is time that we realised the inadequacy of these conceptual formulæ. The vastness and majesty of life make mock of our petty efforts at appraisal and valuation. Optimism, pessimism, realism—what avail these labels, except to divert our efforts from other and more fruitful investigations? They are toys for mental infants, not instruments of discovery.

"Nine-tenths of the men and women in the world have never grown up—and never will, were they to live to be a hundred and sixty," writes M. S. Watts in *The Rise of Fennie Cushing*. I have stated my reasons for believing the implication of optimism to be a false confidence that things will turn out better for us than sound judgment warrants our expecting. This is the mental attitude of the child who thrusts his hand into the fire, and then is angry with it for burning him. Optimism is the formula of intellectual childhood; pessimism, the Byronic idealisation of life's misery, that of mental adolescence. Hence Shakespeare makes Prince Arthur tell how in France "young gentlemen would be as sad as night, only for

wantonness," and Rossetti recalls how "in fragrant youth the bliss of being sad made melancholy". The formula of mental maturity is realism, which, admitting all the facts in favour of either extreme, declines to adjudicate between them. But realism is prone to harden into materialism, which evokes a new formula in the shape of idealism to correct it. Idealism, confronted by pragmatism, transmutes itself into spiritualism; and so, in a circle, the dialectical mill grinds on, until, awakened to a sense of its futility, we realise that life's fine plastic essence cannot be snared by the net of logic.

The optimism of the average Englishman is symptomatic of a certain immaturity of mind, which is in striking contrast with the more sophisticated mentality of our French allies. In a clever book recently published by André Maurois (*Les Silences du Colonel Bramble*) one of the characters, Dr. O'Grady, comments to his fellow officers, some of them French and some British, on the difference in question. "The French," he says, "take this war terribly seriously, while we persist in regarding it as a mere game." And he goes on to compare the English nation with Peter Pan, the boy who wouldn't grow up. "There are no grown-ups among us," he says. "It's delightful; but sometimes it's dangerous." As to the danger, I thoroughly agree. No nation can afford to be so wilfully blind to the signs of the times as we were in the years immediately preceding 1914; still less can it afford to be governed by politicians so fatuously devoid of insight as events have proved them to have been. As the author of *Ordeal by Battle* justly observes: "We expect more from statesmen than that they should arrive at logical conclusions. Logic in such cases is nothing; all that matters is to be right; but unless instinct rules and reason serves, right judgment will hardly be arrived at."

Many of those brave men who went down into hell for us would question the epithet "delightful" applied by Dr. O'Grady

to our national optimism. In his recently published volume, *Realities of War*, Philip Gibbs tells how it affected soldiers who, fresh from the ghastly horrors of the trenches, spent a few days on leave over here. "The men came back with a curious kind of hatred of England, because the people there seemed so callous of their sufferings, so utterly without understanding, so 'damned cheerful'. They hated the smiling women in the streets. They desired that profiteers should die by poison-gas. They prayed God to get the Germans to send Zeppelins to England—to make the people know what war meant." The prayer was, we know, abundantly answered; and in the long run war's harsh lesson was fairly well conned. But those who ruled without trusting us must share the blame of our seeming callousness; they deliberately hid the worst from our eyes. Still, it is high time that we English "put away childish things," particularly that "He's-a-good-fellow-and-'twill-all-be-well" spirit of happy-go-lucky negligence which has danced before us down the primrose path to so many tragic failures. It is an attitude which, however pardonable to youth and inexperience, is utterly unsuitable to a nation faced by such grave dangers and burthened by such mountainous and world-wide responsibilities as this old England of ours.

We have now to face a question more fundamental than any yet dealt with, that of the bearing on our problem of the nature of consciousness itself. A healthy infant, as soon as it has drawn its first breath, cries lustily. Is it at this moment that consciousness dawns in its hitherto inert brain? If so, the fact suggests the question whether consciousness is not intrinsically of the nature of pain. Physiology teaches that consciousness is generated by a nerve-impulse forcing its way through certain highly-resistant tracts in the brain, just as electricity generates light in traversing the fine filament of a lamp. Where the impulse can flow smoothly and easily

no consciousness ensues; it is essential that resistance be encountered. Schopenhauer held that pain rather than pleasure is the positive or normal factor in consciousness; pleasure he regarded as intrinsically negative, the relaxation of that psychic tension which constitutes appetite, hope or desire. This view is not essential to my argument, yet cannot be lightly dismissed. Is it not true that really to enjoy eating we must be hungry? Hunger is a systemic pain. Is not the pleasure of increasing drowsiness proportional to the severity of fatigue? To the physically or mentally vigorous, lack of the opportunity of exertion causes restlessness or boredom, which are of the nature of pain.

Students of the Eastern wisdom need not be reminded that its scriptures abound in warnings that he who persists in the pursuit of pleasure may not hope to escape from its opposite. The price we pay for pleasure is and must be pain. We are urged to withdraw ourselves from sensuous allurements, to raise ourselves to the contemplation of supersensible realities, to escape from the pair of opposites—pleasure and pain. And the advice, no doubt, is good; for if we regard life as an alternation of pleasant and painful states, in which we now rise above and now sink below that point of indifference at which we experience neither, it would seem that, since action and reaction are equal and opposite, every pleasure must be bought by an exact equivalent of pain. This is the *reductio ad absurdum* of sensuous experience. But the argument goes deeper than that. May it not also apply to supersensuous experience? May not the bliss of Devachan, the ecstasy of Nirvāṇa, be proportional to the miseries of preceding incarnate lives? May not every heaven cost a hell? To my thinking, the Parable of Lazarus rather suggests that his bliss was not so much the reward of virtue as the compensation for the misery his penury had involved. The rich man is not represented as having been specially wicked,

but he had had more than his share of enjoyment on earth, and *therefore* was tormented now. I do not claim that this is the right interpretation, but it is at least one of the possible views. Is it, after all, so certain that Gauṭama did not regard annihilation as the ultimate boon, or that, if he did, his philosophical position was unsound ?

But the solution of this problem is complicated by the fact that the keenest pleasures are just those in which there is the fullest admixture of anguish ; the sweetest joys those most intimately permeated by sorrow. The state called ecstasy seems to be the outcome of conflict between joy and grief at their maximum intensity. This paradoxical aspect of life puts both optimism and pessimism out of court, since, as La Rochefoucauld has well said, we are never so happy or unhappy as we think ourselves.

In any case, whether we like it or loathe it, there is no sure escape from the business of life. It is therefore the part of wisdom to put a good face on the matter. There is no occasion, however, to idealise life, to set it on a pedestal, or to cherish flattering illusions about it. The reality suffices : there is in it an abundance of all things good and of all things evil. The world is, with all its undeniable drawbacks, a stupendous opportunity, a superb training-school—to those hardy souls, at least, who are proof against the frequent brutality of its methods. But those who assert that it is “the best of all possible worlds” may fairly be asked to explain why every decent human being spends his or her life in trying to amend it. Our own fragment of it has recently been shattered to bits, and the task which at present confronts us is, in the great words of Omar, to “remould it nearer to the heart’s desire”. For this task we need faith—for faith, be it well understood, is independent of creeds and formulas, and is not necessarily based on illusion. We need hope, too—rational hope ; but above all, the root-virtue of all virtues—

calm, clear-eyed courage. But of optimism we have no need, for optimism—and this is my last and bitterest complaint against it—cheapens the tragedy and insults the mystery of life. It robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers, on behalf of an ideal whose realisation could safely be entrusted to the mere mechanics of evolution?

Charles Whitby

PSYCHO-ANALYSIS AND THE ANCIENT WISDOM

By THE LADY EMILY LUTYENS

TWO articles have already appeared in THE THEOSOPHIST on the subject of Psycho-analysis and its relation to Theosophy, and those from the pen of one far better qualified to deal with the subject than the present writer; but this new psychology presents points of such deep interest to the Theosophical student, that perhaps even a few very elementary reflections may be found helpful to other students. A Theosophist who comes across the subject of Psycho-analysis for the first time in the works of its chief exponents, is inclined to be outraged by the grossly materialistic view of the nature of man on which their theories are founded. A deeper study of the subject, however, suggests that the facts of the new psychology, as presented chiefly from a pathological point of view, are capable of a very different interpretation when studied in the light of the Divine Wisdom. How closely akin to the teaching of Theosophy, for instance, is this statement of the science of Psycho-analysis given in the Introduction to Professor Jung's book *The Psychology of the Unconscious*!

A psychology which states that there is no such thing as chance and that every act and every expression has its own meaning determined by the inner feelings and wishes of the individual . . . every man is to a large extent the determiner of his own destiny . . . Man's great task is the adaptation of himself to reality and the recognition of himself as an instrument for the expression of life according to his individual possibilities. It is in his privilege as a self-creator that his highest purpose is found.

The "*libido*," or sex-impulse of the psycho-analyst, is but a materialistic description of the Creative Force of the Theosophist, a force too often distorted on the physical plane, but which remains as the creative power behind all endeavour and realisation in every department of human life. It is the inhibition of the flow of libido which sets up various diseases and ills in the human being according to Psycho-analysis; it is the limitations of matter which hinder the Spirit from revealing his true Divine Nature according to Theosophy. Professor Jung, in the book above quoted, deals with the question of comparative mythology entirely from a materialistic point of view; he explains all religious symbolism as phallic in origin, and all religious emotion as having a basis in sex-impulse. But all the facts he quotes in support of his theory have long been familiar to the Theosophist who has made a study of comparative religions and mythologies with the key of Theosophy in his hand, and who is therefore able to realise that, so far from religious symbolism being phallic in its origin, man, in his endeavour to express this divine creative impulse which lies at the root of all manifested life, could only make use of those symbols which on the physical plane express an act of creation. The same facts are thus capable of an entirely opposite interpretation. The fundamental theory of the creative force as the foundation of all activity remains the same for both. "The only reality is the *libido*, for which all that is perishable is merely a symbol."

Again, could there be a finer exposition in scientific terms than is found in the following passage, of the philosophic theory of the balancing of the pairs of opposites.

The normal *libido* is comparable to a stream which pours its waters broadly into the world of reality; so the resistance, dynamically considered, is comparable not so much to a rock rearing up in the river bed which is flooded over or surrounded by the stream, as to a backward flow towards the source. A part of the soul desires the outer object; another part, however, works back to the subjective world. One can assume the dualism of the human will as something

generally present, bearing in mind that even the most primitive motor impulse is in opposition ; as, for example, in the act of extension, the flexor muscles also become enervated. This normal ambitendency never leads to an inhibition or prevention of the intended act, but is the indispensable preliminary requirement for its perfection and co-ordination. For a resistance disturbing to this act to arise from this harmony of finely attuned opposition, an abnormal plus or minus would be needed on one or the other side. The resistance originates from this added third. This applies also to the duality of the will from which so many difficulties arise for mankind. The abnormal third frees the pairs of opposites which are usually most intimately united, and causes their manifestation in the form of separate tendencies ; it is only thus that they become willingness and unwillingness which interfere with each other. The harmony thus becomes disharmony.

Even a cursory study of Psycho-analysis gives us a truer knowledge of ourselves and a greater sympathy and understanding of others.

The teaching of Psycho-analysis reinforces the truth of the Ancient Wisdom that man is himself a universe, a microcosm reflecting the macrocosm. Man is influenced far more by his own crowd-emotions, by his unconscious and unrecognised desires and feelings, than by his conscious ones ; he is nothing better than a crowd-exponent, until in the course of evolution he has become master and ruler of his own crowd, represented by his emotions and desires, conscious and unconscious.

Our prejudices, fears and irritations are but symbols of our own unconscious desires. We dislike in others what we have not yet transmuted in ourselves. That which rouses in us fear and anger still holds us by secret springs. We need very carefully to weigh our actions and judge ourselves honestly as to whether we act from conscious or unconscious motives. The ardent anti-vivisectionist, for instance, who is carried away by his hatred of cruelty, may in reality be expressing his own unconscious desire to be cruel. The keen feminist who is loudest in her claims for the

emancipation of her sex, may in reality be inspired by her unconscious craving for male domination.

As Professor Jung admirably expresses it :

One completely forgets that one can most miserably be carried away, not only by a vice but also by a virtue. There is a fantastic orgiastic self-righteousness which is just as base and which entails quite as much injustice and violence as a vice.

In the perfect man sympathy and understanding are complete, because all limitations have been experienced and overcome. Christ stands beside the sinner in the perfect comprehension of Wisdom and Love.

Psycho-analysis gives a scientific explanation of the value of confession, while demonstrating how far that value has been lessened by mistaken theological dogmas and theories of sin.

Perhaps the most profound of all the truths revealed by Psycho-analysis, and one which is at the same time a corroboration of the most ancient teachings of Philosophy, is that the past, so far from being irrevocable, may be changed by the future. This great conception, which has up to the present merely been glimpsed by the mystic in moments of profound thought and meditation, is now demonstrated by practical example. It has been shown that it is possible for the analyst to delve into the subconscious mind of his patient, and, by unravelling the tangled threads of past emotions and desires, entirely change the future course of his life. Past, present and future are thus shown to be one, verily an Eternal Now. We can now understand how past evil may be remedied, past mistakes rectified, and man be brought to realise his divinity from start to finish. Perfection not only involves attainment in the future, but the wiping out of all imperfections in the past. The perfectly analysed being, according to the scientific nomenclature—a Master of the Wisdom, according to Theosophical terminology—is one the thread of whose existence has been completely unravelled, stretching straight and beautiful from

the beginning to the end. What need, then, for regret or remorse, when love and knowledge can remove the stains of ignorance and hatred?

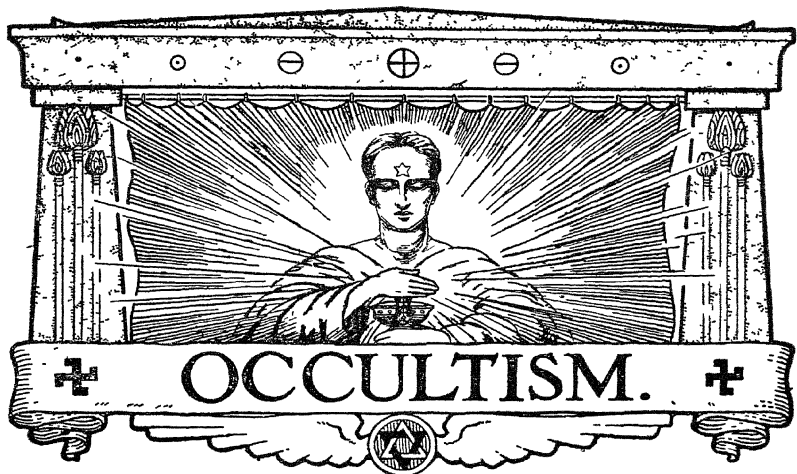
Truly this new Psychology has a great message of hope for humanity, and should be studied sympathetically by every Theosophical student, not so much from a pathological as from an educational point of view. Every study which helps us to a better understanding of human nature helps us to become better servers of mankind. The perfectly analysed man would also be the perfect Theosophist.

Emily Lutyens

THREE WHITE EAGLES

THREE white eagles looked at me
From a tall palmyra tree.
That was all. But suddenly
I went dark with lightning glaring
In my head; and thunder blaring
Shook me to my bended knee
At the foot of some strange tree,
Bare, save for one criss-cross bough
Where, with spikes about each brow,
God the Father, God the Mother,
God the Son and Elder Brother,
Three in One and One in Three,
Looked and looked and looked at me.
. . . I woke, and with new washen eyes
Saw the last wrinkle of disguise
Fold on a Face that hid away
Behind the vizor Night-and-day . . .
And from the tall palmyra tree
Only three eagles looked at me.

JAMES H. COUSINS



A STUDY IN CORRESPONDENCES

By ALICE OSMOND

1. THE First Four days of Creation in *Genesis* (interpreted microcosmically).
2. The First Four Rules of *Light on the Path*.
3. The First Four Portals in *The Voice of the Silence*.

○ Unmanifested Deity.

The Night of Brahm. "The Earth was waste and void," a ○, or naught, because nothing had been differentiated or manifested. "The Waters of the Great Deep" are so called because they are unfathomable to undeveloped man. The Christ within is asleep, and spiritual darkness is upon the face of the waters. "The cloak of darkness is upon the deep of matter" (p. 68, *The Voice of the Silence*). The ○ indicates

the definition of one's task; the sphere of influence of the individual man.

⊙ First Day. "Let there be light."

Divine ideation passing from the abstract into the concrete or visible form. The number 1 is the first manifestation of the Unmanifested, the silver thread which unites us with the Master. The ⊙ in the ○ stands for the Christos which breaks into the darkness of man's ignorance, and indicates positive spiritual creation.

First Rule. *Light on the Path.*

"Before the eyes can see, they must be incapable of tears." Tears, or sensations, veil the Light of the Christos, for they are of the personality, which is "darkness". "When the lower mind and senses are conquered, a discerning principle or 'Sight' is by this means developed."—Paṭañjali.

First Portal. *The Voice of the Silence.*

Dāna—"Charity and Love Immortal"—produces a crystalline quality which reflects the Light. Among the Greeks, *Eros* (Love) is described as having "issued from the Egg of Night as it floated upon the waters of Chaos". Divine Love is the outbreathing whose vibrations quicken the Chaos of unmanifested life held within the Great Deep—"nightingales of hope and birds of radiant plumage" (sensations).—p. 74.

⊖ Second Day. Division of "the waters," and "firmament" created.

The number 2 is the radiance of the 1 piercing the Darkness of Chaos. The "water above" stands for the pure heavenly Ether, and that "below" for passion, illusion. The firmament, or heaven, is the Higher Self. This is the period in the life of the candidate when he is learning to separate his higher from his lower nature, the separation into positive and

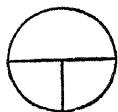
negative. Man has now a positive ideal ("heaven") and recognises vaguely the overshadowing of his Higher Self.

Second Rule. *Light on the Path.*

"Before the ear can hear, it must have lost its sensitiveness"—to the "lower waters" or outer impressions and reflections. The harmony or "Song of Life" cannot be heard until the ear refuses to hear the outer discords. The "bloom" cannot open until the Higher Self has power to control the lower, for the latter must first be poised.

Second Portal. *The Voice of the Silence.*

"Harmony, the key that counterbalances cause and effect." Man must here strive to separate his higher from his lower nature, and by recognising his ideal—"firmament" or Higher Self—he brings about harmony. Cause and effect are balanced when man is subject to the Higher.



△ Third Day. "Dry land" appeared, and all creation "producing seed after its kind".

Only when the two days are united by a third can man and Nature bring forth, by the interaction of the positive and negative. The candidate "brings forth," and conquers all in his lower nature; he thus gains the power to stand upon a firm foundation ("dry land"). Separating from this all that is illusory (sea), he begins to create positively, being master of his creations.

Third Rule. *Light on the Path.*

"Before the voice can speak in the presence of the Masters, it must have lost the power to wound." "Speech" only comes when one can "stand" on "dry land". Man is only master of his creations—"the children of his thoughts"—when he has knowledge, and therefore, with knowledge of the One Life, refrains from wounding all

who, from ignorance, wound him. The voice can only "speak in the presence of the Masters" when it is the voice of the One Master and therefore gives no ear to its lower self, which causes wounds to the higher.

Third Portal. *The Voice of the Silence.*

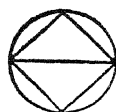
"*Kshantz*, patience sweet that nought can ruffle." Patience comes when man renounces the personal self. He then gains "fortitude". Man here begins to separate off from the mass, and to become positive; that is, he refuses to react to lower impressions in the lower ∇ and begins to live more in the higher Δ , though at this stage he is really on the line between the two triangles.

⊕ □ Fourth day. The creation of the "two great lights," the greater (☉) to rule the day (spiritual life) and the lesser (☾) to rule the night (physical life).


Up to the Fourth Day man has not realised the Higher Manas, and he has lived almost entirely in its reflection, the lower manas. The consciousness of the Sun is the consciousness of the Path, and only when looked at from the centre is the dot seen to be the end of the axis of the sphere, the "narrow path" that leads to God. This Fourth Day, then, constitutes the battle-field, the beginning of the battle between the higher and lower self. It is the first stage of the Crucifixion, *i.e.*, the First Initiation or Birth—*Antahkarana*. When the higher is victor at the Fourth Initiation, the Seventh Day then is the reflection merged into the higher, and the bridge—*Antahkarana*—is destroyed.

Man has now (at his Fourth Day) made his cube upon which to build his spiritual life, but he has to unfold it into the Cross upon which his lower nature must hang until redeemed. He, then, at the Seventh Day, rolls the Cross into the "White Stone," given "to him that overcometh".

The number 4 is the Trinity in manifestation, thus :



and it also contains the potency of ten, thus : $1+2+3+4=10$,

or , the perfect number.

Fourth Rule. *Light on the Path.*

"Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart." Before the soul, as pure Spirit, can stand in the presence of the Masters (who are Spirit), the spiritual understanding (feet) must be purified from the accretions of the personality.

"To sacrifice the heart" is the demand made of the candidate when facing the fourth gate, for the light of the ☉, or Masters, (Atma) cannot pierce the darkness of the human will. It is the river or "moat" which has to be "dried up" or spanned, in this Fourth Rule, before the Masters can approach man.


The Fourth Portal once opened, man "stands cool and awakened," knowing he is a Sun of God, radiating light upon the darkness of earth, and so becomes a positive creator.

Fourth Portal. *The Voice of the Silence.*

"*Vairāgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived." This is the Portal that admits to the Path, or rather to a consciousness of it. "Behold the very battle-field is now engulfed in the great war."—p. 78. Man at this stage is standing where the light of Atma can shine full upon him, for to enter the Path is to polarise oneself to this light. Passion and desire are veils to this light; and, if not conquered, will "make thee thy three prizes forfeit," *i.e.*, man will have to retrace his steps and go back to the First

Portal and gain the strength to pass Mara's host (the temptations of the senses). Unless "the body is his slave," the light of the Sun will pale and only the moon of night will give him light.

"The gate of balance is *Antahkarana*," the middle portal, the gate of woe. The cross on the square makes the 8 of

balance thus:  the ending of one cycle and the beginning

of the next, the point of crossing over being *Antahkarana*. Note the glyph of Taurus ♂ which is used in the Upanishats and Vedas to mean *Pranava* (AUM)—Taurus governing the throat. The glyph is made up of the circle (=Spirit) and the crescent (=soul), or the union of the solar and lunar forces, positive and negative, man and woman, which must take place before the creative word can be spoken. The cup, or half-circle, is open to receive the vivifying force of the Christ-principle directly upon its 'centre, the point of meeting, and centre of the cross, which is the throat centre.

The first three Portals are in one sense the three days in the tomb, for on entering the Fourth Portal man rises into the air and freedom of spiritual life. Therefore does the Fourth Portal constitute the resurrection; it is the place where, in *Light on the Path*, the flower "blooms" in the air above the water and earth.

The sentence: "Let there be Light," has very great potency; therefore let no one use it who is not prepared to accept the conditions which it brings; for it has the power, if uttered truly, of illuminating the dark places in one's soul and bringing to the surface that which was hidden. But by the time the Fourth Portal is reached, the candidate is willing to sacrifice all for the Truth; therefore he utters the words, knowing that his command carries power, the power of a voice that can "speak in the presence of the Masters".

It is at this stage that the candidate leaves "father, mother, and all that he has"; for the call of Truth has the most insistent voice, and to follow it he leaves all that he—the personal self—has, which may even involve spiritual things, for the moment. For Truth oftentimes plunges her devotees deeper into material life, so that they learn to hear her voice even from out "the tomb" itself.

This number 4 has a close connection with physical birth, as also with the spiritual. In the former, the soul does not enter the foetus until the fourth month, after the mechanical process is finished. In the latter, the candidate has to "square" outer conditions on entering the Fourth Portal, before he is born into the realm of Spirit.

When considering this stage in the life of man, I had given to me subconsciously these symbols: a swift, which had had the misfortune to alight upon earth, and lacked—as is its wont—the power to rise again into the air; also a frog with hieroglyphics upon its back. The swift, later, gained some miraculous power to leave the earth, and I understood it was the soul freed and able to soar into the Light. Later, I found in *The Secret Doctrine* that the frog was the symbol of the resurrection; also, elsewhere, that the swift, in Arabia, is known by the name of *hady*, or pilgrim, to denote its migratory habits. Note the reference to "pilgrim" on the last page of *The Voice of the Silence*. The swift had overcome her limitations and had taken the first step to the other shore by rising into the air and entering the Fourth Portal.

The above rough outline of correspondences is offered tentatively to fellow students who, like the writer, are seeking to unify the various truths in the world-scriptures, thereby eliminating the multiplicity more and more, as light is given.

Alice Osmond

A NEW ACCOUNT OF THE HEAVEN WORLD

By MARGARET E. COUSINS, MUS. BAC.

THE totally abnormal expulsion from this world within five years of five million men, and their unexpected and sudden advent into the new worlds connected with the life after death, was bound to bring about a speedy and intense stimulation of interest on the part of sorrowing relations concerning the details of the life after death, and an answeringly keen desire for means of communicating these facts on the part of the departed themselves. Hence the inevitable recent growth of organised Spiritualism, the increase in mediumship, the stimulated psychical research work of scientists and spiritualist explorers, and the noticeable thinning of the veil between this and the next world.

Preparations for dealing with this vast amount of unusual intercommunication between the worlds appear to have been previously made in the next world, whose advanced souls and leaders have the power of clairvoyance into future events. Public attention was accordingly widely challenged by the publication of *Letters from a Living Dead Man*—the first popular book of the kind since *The Letters of Julia*. Following it, came *War Letters from the Living Dead Man*, by the same author, but less generally popular. These both took the form of autobiographical narratives of experiences in the after-life. The publication by the eminent scientist, Sir Oliver Lodge, of communications made by his dead soldier-son, Raymond, added to the detailed information about the future life, and made

Raymond a much sought-after book by the well-to-do class of readers—the volume was bulky and expensive.

A supreme effort is now being made to spread, cheaply and far and wide, knowledge about after-death conditions by a very effective and remarkable means, evidently very carefully planned by the communicating entities, though they name it but a “minor enterprise” in the world movement along these lines.

A clergyman of the Church of England, the Rev. G. Vale Owen, who has been working unobtrusively as such for the past twenty-seven years, and is now Vicar of Oxford Church, Lancashire, was tested and chosen to act as the automatic writing medium for a remarkably arresting series of descriptions of post-mortem life, and his communicators were able to capture *The Weekly Dispatch*, an English weekly newspaper with over a million readers, as its circulating agency. A full page of this popular paper is being devoted every Sunday to the publication of these messages from the dead.

The *mise-en-scène* is dramatic—the medium: a hard-working, middle-aged parson, hitherto undistinguished and averse to psychism, conscientious and orthodox, but so often impressed to allow himself to be used as a mental receiver that at length he consents—time: one hour every evening after Evensong—place: his vestry. There, clad in his cassock, surrounded by the odour of sanctity, also in his right mind (for he writes in full consciousness), his brain has been impressed to record in writing the most startling information of a kind that will bring spiritual comfort to thousands and go far towards revolutionising orthodox ideas on heaven and hell. And when we remember that the newspaper chosen for the dissemination of all this religious energy is one notorious for sensation-mongering, and yet the only one with sufficient spirit of adventure to act as advertisement-agent for the astral authors, we have to exclaim: “He maketh the foolish to confound the wise!”

Of the matter itself Sir Arthur Conan Doyle says : " It is the most remarkable and interesting script, the highest and of the most sustained grandeur, that I have ever seen, and I have seen a great many." He anticipated that if published " it could not fail to produce a profound sensation," and the event has proved him right. A noteworthy detail is that Mr. Vale Owen refuses to accept any payment whatsoever for the MS.

The Weekly Dispatch advertised, as one of their good points, that the communications " did not wander into Theosophical speculations"; but, as a matter of fact, they could not be distinguished from the writings of a Theosophist, save for the important absence of any allusion to reincarnation. These writings should indeed be of more interest to Theosophists than to most other readers, and it is for that reason that I draw their attention to this knowledge which is being poured into the world through non-Theosophical*channels, a fact that seems to support some of the recent writers in THE THEOSOPHIST who fear that Theosophy is becoming merely a follower rather than a leader of thought at the present moment.

The chief characteristics of Mr. Vale Owen's spirit-messages are their unique vividness and wealth of fresh detail connected with the life of the deceased, from the time of his or her arrival in the " spirit-world" up to that progressed state called by them " the Tenth Sphere"; their highly spiritual tone, entirely Christian yet non-missionary and in particulars gravely heterodox; their clear explanation of the methods of spirit-communication; their convincing atmosphere of sincerity and truth, and their particular additions to occult knowledge.

Instead of the old heaven with streets of gold, and every one wearing crowns and plucking harps, the new heaven is decidedly more mundane. It is indeed a replica of earth, but sublimated. We might think it was heaven made in the

image of earth, were we not assured that, on the contrary, earth was made in the image of heaven, but coarsened, darkened, weighted, and subject to physical pain, death, and the fluctuations of time.

Elaborate and graphic descriptions are given in detail of the heavenly houses, clothing, jewels, appearance, scenery, occupations, methods of education, modes of transit, recreations and religious experiences. Most of these are heightened in effect by being illustrated by narratives of happenings in these "spheres of light," as they are called—the abodes of those who merit promotion because of their self-preparation for them during their earth-life. Descriptions of a most repellent kind are also given of life in the "spheres of darkness," where oppression, tyranny, cruelty and fear are the atmosphere of the wretched self-condemned soul, till it feels remorse and voluntarily seeks a less selfish life. On earth, people may hide their real nature, may hoodwink the world; but never can they deceive the denizens or the arbiters of fate in the next world. Each one most assuredly "goeth to his own place". And life flows on from here to there in orderly sequence, without leap or void or sudden transformation. The law of evolution holds completely between the incarnate and discarnate states of life and personality. Hell-fire in any literal sense is as non-existent as "the eternal tea-party" of the orthodox heaven. But the reaping of the seed sown is as certain in the new "Book of Revelation" as it was in the old, or as it is fixed in the doctrine of Karma.

The sketch of life in the various sub-planes of the astral and lower mental planes, as given by Mrs. Besant and Mr. Leadbeater, is filled out by these "spies" who have returned to the earth wilderness to report the glories and wonders of the Promised Land. As one reads their descriptions of the manipulations of light and colour in building up transformation scenes, of the performances of choirs and

orchestras responding to the single inspired extemporisation of their conductor, or of the figures made by sounds which are beyond our power to hear, and the sounds made by colours unthought-of by us and impossible even to name by approximation, one realises as one never did before that: "Eye hath not seen nor ear heard the glories that shall be revealed." No other spirit-writings or Theosophical writings have enabled us to get such a clear picture of life beyond the grave for the average good or bad human being.

We are shown Colleges of Music, Demonstrating Halls of Science, and Halls of Colour; and minutely told of their aims, their methods and their purposes—as, for instance, the experiments made in studying the effect of colours applied to all forms of life, even down to the minerals and to clothing, or "the study of the connection of music with the creative faculty". There is another description of a concert given by the workers in the Colleges of Music. The musicians all assemble on the tower-tops of their buildings:

On one tower will be instrumentalists of one class, on another those of another class, on a third vocalists, and on a fourth another class of vocalists; for there are many classes, not only four, as usually with you, but many-toned voices. Other workers were expert in harmonising the whole, or part, of the volume of sound combined from the different towers. First came a long-drawn chord, growing louder and louder, until it seemed to invade the whole landscape and waterscape and every leaf of every tree. It was the key given to the musicians on the various towers. It died into silence and all seemed very still. Then gradually we heard the orchestra. It came from many towers, but we could not tell any single contribution apart. It was perfect harmony and the balance of tone was exquisite . . . Its effect was that all our faces took on a more lovely hue and expression, the trees became deeper in colour, and the atmosphere gradually grew into a vapour of tints like a rainbow, which did not obscure but drew everything together. The water reflected the rainbow tints, and our clothing became intensified in colour. The birds and animals responded too . . . Then, as the music faded away, everything became normal again. But the effect remained, and if I could give it a name I should say it was "peace".

In another part it is stated that "all seems music in these spheres of light—music and blended colour and beauty".

Graphic narratives are given of the building of a new temple by will-power—matter in those realms consisting of particles in motion and held together by the conscious domination of the will. Speaking of the power of the will in another section it is stated :

Motion is consequent on will, and will is set in motion by personality ; for instance, a person or group of persons concentrate their will on the ether, which is set in vibration, and particles are the resultant. These, also by the operation of the will of other group-hierarchies, if you will, cohere in more or less dense formation, and the result is water or stone or wood. Every kind of matter, therefore, is but an outer manifestation of personality, and varied in composition and density according to the order of the personality, acting singly or in concert.

The interdependence of things and unseen personalities, the intercourse between the living and the dead, is everywhere insisted upon. Over and over again we come upon instances in these writings of the importance of symbols as an evidence of this. The following will interest all connected with the erection of new religious edifices :

I must tell you that the building of a new church is an event which is the cause of much activity here. Every detail is considered—not only in respect of the character of the minister and congregation and choir, and so on—and the most suitable among us chosen to help you according to the traits we observe. Not only these things, but the structure and all structural details are considered minutely, especially where symbolism enters in, for that has an importance not realised among you as it is with us. So it came about that the weather-vane was also considered, and it was decided that, as you had chosen a cock in preference to other symbols, we would answer that choice, according to our custom, by giving to the church some appropriate offering in response. And that offering was the church bell, for which a choir boy collected the money.

There is a very powerful passage concerning the symbol of the Cross, and its efficacy as being the most evocative sign for the present time ; and it ends thus : “ As other Ages have been periods of God manifest by other—write it, friend ; do not hesitate—Christs of God ; so He, coming last of that great band, is Prince of All, Son both of God and Man.” This is only one of many equally remarkable heterodox statements, made

through the medium of an orthodox clergyman, which will shake the details of established belief to the roots. Another refers to the spirit-fact that there is no panoramic and melodramatic Day of Judgment. One poor lady, in a fairly progressed sphere, was quite perplexed and unhappy because her dreaded Judgment was not taking place. Mr. Owen's mother writes:

The judgment is very different from what you imagine. This is what perplexes many who come here. They expect to find all set out ready for their dismissal from the Presence into torture, and cannot understand things as they are. Others, who have cultivated a good opinion of their deserts, are much disappointed when they are given a very lowly place, and not ushered immediately into the Presence of the Enthroned Christ, to be hailed with His "Well done"! Believe me, dear son, there are many surprises awaiting those who come over here; some of a very joyful kind, others the reverse.

These assurances, coming through a respected and hitherto normal vicar, will give his Christian readers "furiously to think". We also read of a sea, of hills and hollows, of animals, and of sex, in the new heaven. The communicators deal with the problems of differing religions in a truly Theosophical spirit:

When people first come out of the earth-life into the first stage of their life eternal on this side, they are as they left the earth.

They who have any serious religion at all, continue their worship and manner of life and conduct according to that religion, as to its main and leading principles. But as they progress there is a winnowing, and the chaff is blown away, one fistful after another. So they go on from age to age and realm to realm, and sphere to sphere, and all the while they approach nearer to the universal idea of the All-Father.

Brethren they still are together; but they learn to welcome and then to love brethren of other modes of religious thought and belief; as these others do also. And so there is a constant and increasing intercourse between those of varying creeds.

But it is long before most will merge together in absolute unity. These old Persians [whom the spirit-control had been speaking to in his world] still retained many of their own peculiar ways of looking at things, and will do so for long hence. Nor is it to be wished for otherwise. For every one has a character of his own, and so adds of his own to the commonwealth of all . . .

You are troubled, my charge; I can see and feel your mind and self at variance. Let it not be so, my brother. Be well assured of this: whatsoever is real and good and true will endure. Only what is not as these, will fade away . . .

This I know—I who, as you, did worship and homage to the Christ of God and of Nazareth, and who pay my reverent devotion now, as you are not yet able—thus, I say, I know: that He is still on before, a long, long way. The light that would blind me, is to Him in His Holiness as the twilight is to me. Beautiful He is, I know: for I have seen Him as I am able, but not in the fullness of glory and majesty. Beautiful He is, aye, and lovely as I cannot find words to tell, and Him I serve and reverence with glad devotion and great joy.

So do not fear for your own loyalty. You will not take from Him by giving reverence to our brethren of other Faiths than ours. For they are all His sheep, if they be not of this fold.

When one remembers that there are nearly forty discarnate human beings for every one incarnate, it does not seem strange that the work of a certain small proportion of them should be connected directly with earth conditions. The communicators claim to be a band of seven such beings, whose special work is to inspire into the earth-life a knowledge of post-mortem conditions. One is Mr. Vale Owen's mother; another, who is "leader" of the band, says he was an English schoolmaster about two hundred years ago, and he always prefers a slightly old-fashioned style of phraseology. The three different methods by which they effect intercommunication with earth are very succinctly and convincingly described, but are too long for satisfactory quotation. They speak of the grades of progression in the spirit-life as spheres, and most of this special band belong to the tenth sphere, which is far removed from perfection or infallibility, but which yet appears as far above the average educated good man as he is above the savage.

Theosophists will easily be able to place these spheres as belonging to the astral plane, and above the tenth sphere probably to the lowest sub-planes of the mental; but viewing all this freely outpoured information as admittedly belonging to only a transitional and partial phase of the spirit-life, it yet remains a decided enrichment of anti-materialistic,

superphysical, super-artistic and occult lore. It has, however, the limitations, of the type of Christian deficiency in pure philosophy, due to the mental and temperamental characteristic of the English minds from and through which it has come. It follows the line of evolution to an infinity of perfection, once the child is born—or, strange to say, still-born ; but it is silent about the line of involution ; in fact, it summarises it thus : “In birth the child comes forth out of darkness into the light of the sun. In death the child is born into the greater light of the Heavens of God.” How different from the Eastern : “For certain is death to the born and certain is birth to the dead” !

Yet in the same section is a precipitation of occult truth that might be a paraphrase of Theosophical teachings on the permanent atoms :

When a man comes near that hour when he shall change his sphere, there occurs in his being a reassembly of such elements as have been gathered and engendered during his life on earth. These are the residual particles of those experiences through which he has passed—of hope and motive and aspiration and love, and other expressions of the true value of the man himself within. These are dispersed through the economy of his being, and are ambient about him also without. As the change comes near, they are all drawn together and gathered up into his soul, and then that soul is carefully drawn from the material envelope and stands free, as being the body of the man for the next phase of progress in the Heavens of God.

It seems most likely that the total omission of the doctrine of physical rebirth is due entirely to the distinctively Christian character of the heaven localities and communities in which the communicators “live and move and have their being,” and that quite other conceptions hold sway in the Islāmic, Persian and Hindū sections, which they say exist and which they have visited.

It is most remarkable that short but deeply occult interpretations of the Christian Sacraments were given by those spirit-helpers three years before Bishop Leadbeater published his present book on the same subject. How often

religious reformers have commented on the clergy as "blind leaders of the blind"! Priests have shown less knowledge of the life after death, for which they claim to be preparing their flocks, than the merest tyro of a medium, and they have been the least adventurous into the realm of the other world. Yet, as if to vindicate their true claims to mediatorship, it has been through the trusteeship of three clergymen that the largest body of facts, and the most detailed, regarding the spirit-life have been given to the world in our lifetime, namely, the Rev. W. Stainton Moses, the Right Rev. C. W. Leadbeater, and the Rev. G. Vale Owen.

Nothing could prove better the extraordinarily rapid pace at which the world is progressing in psychic matters than that these extraneous messages from the dead should be accepted for publication by an ordinary newspaper, and be read with avidity by hundreds of thousands, without an uproar arising against their scribe. If Mr. Vale Owen had lived two hundred years ago, he would have been hounded out of the Church; had he lived four hundred years ago, he would have been burnt as a wizard! Astrologers tell us (these messages support Astrology and several other occult sciences) that the next seven years will inevitably be used for the transmission of all kinds of new and strange scientific, occult and religious knowledge into the life of the world. These communicators tell us they have just finished erecting a temple-like building in their sphere, whose purpose is the co-ordination of energies to the end that those in earth-life may receive the more readily their thoughts than before. They await the turning of the Western mind into a higher channel than its past preoccupation with the science of material things. They comment: "It is more easy to speak to the Hindū than to you, because he gives more entrance to spiritual matters than you do"—this declaration, too, through the pen of an orthodox Christian minister!

It would be well for Theosophists to let their thoughts dwell, more than was the past fashion in Theosophy, on the interplay of influence and helpfulness that there is between the astral- and mental-plane entities and ourselves ; and, instead of, in a superior way, thinking of them only as "spooks and shells," admit, as on an occasion like this, the deeply spiritual atmosphere of certain messages and the evident extension of knowledge beyond our own possessed by the writers. Do we not believe that there are numbers of discarnate beings in the Hierarchical Orders who are watching, guiding, noting our aspirations and our actions, and one of whose great duties and delights it is to render us every available aid in our toilsome ascent ? Let them speak for themselves :

We do not sue on bended knee, we do not proffer gifts as slaves to princes. But we do come and stand by you with gifts which gold of earth cannot buy ; and to those who are humble and good and of a pure mind we give these gifts of ability to understand the Truth as it is in Jesus, of certain conviction of life beyond and of the joy in it, of fearlessness of disaster here or hereafter, and of companionship and comradeship with angels.

Margaret E. Cousins

RENTS IN THE VEIL OF TIME

By C. W. LEADBEATER

CENTRAL INDIA, 6397 B.C.

WE have here one of the happiest lives with which we have met during our investigations—a life in a highly developed yet distinctly spiritual civilisation; for by the efforts of a group of our characters the best traditions of Manoa were revived in a kingdom in Central India—a curious dual kingdom, the two parts of which were, at the period of the opening of our story, under the control of Ajax and Fomal respectively. These two rulers belonged to the same subdivision of the race—a haughty Aryan tribe called Sarasvati, from the far north, a handsome and unusually light-coloured people; but a dispute had grown up between their forefathers about the delimitation of the frontier, and there had been a certain amount of ill-feeling, which these two wisely determined to end once for all by making the strongest possible offensive and defensive alliance, in order that they might present a united front to the non-Aryan tribes of the neighbourhood. Each had a son and a daughter, and it was resolved that these should marry, and even that their offspring in turn should intermarry as far as possible.

When thus combined, the twin kingdoms were too strong to fear attack from any of the neighbouring potentates, so that an era of unexampled peace and prosperity set in, during which arts of all kinds flourished, and a high level of material

progress was attained, of which the Powers behind took advantage to raise the spiritual tone of the race by a sort of religious revival—for the purposes of which, no doubt, the members of our group were brought into incarnation at this place and time.

In course of time Ajax and Fomal were gathered to their fathers, and Herakles and Athena reigned in their places. Round them grew up strong and sturdy children, who as they came of age fell in love and intermarried, naturally enough, needing therefore little stimulus from the agreement made by their grandparents, for they were all friends of long ago, closely akin for thousands of years, instinctively recognising their affinity at first sight, just as many of them do in this present life.

From an early age, the royal children were trained in the art of government, much as in the eighteenth life; and as each came of age he was set to practise what he had learnt, being appointed to some Governorship—in a small town first usually, then in a larger town, and then in a province. For it was part of the theory of Herakles to awaken strong personal loyalty by bringing members of the royal family into direct touch with as many of the people as possible.

The religion of the period differed from any that we have previously observed in India, in that the whole of the worship was directed exclusively to a Goddess, instead of to any of the Persons of the Trinity. This Goddess was not of the destroying type, like Kali, but a beneficent being called Uma Himāvatī, or often Uma Mai—a kind of earth-mother like Ceres, who was supposed to give good harvests to her votaries.

But from this exclusive worship of a Goddess, came the curious fact that at the temples there were no priests, but only priestesses. As the people were Brahmanas, each man performed his own household ceremonies; but as far as the outer public worship went, it was supposed that Uma Mai

would be served by her own sex only. This gave the women a unique position and power in this civilisation; especially as it was of the essence of the faith that the Goddess frequently inspired her priestesses, and spoke through them to her devotees. As a matter of fact there was a good deal of inspiration, but it chiefly came from the Mahāguru, who was making use of this peculiar arrangement to bring about religious reform on a large scale.

The wives of these royal Governors were *ex officio* the Chief-Priestesses of their respective provinces; and naturally the elder sisters, Jupiter and Mercury, who had married the two heirs-apparent, took the principal position. But after his eldest daughter Mercury, and his heir Mars, came in the family of Herakles the twin sisters Naga and Yajna, who speedily became celebrated for the frequency and accuracy of their inspirations, so that people came from a great distance to consult them. These twins, though bound together by the strongest ties of affection, differed so greatly in disposition that their views on any subject were usually wide apart—yet not so much divergent as complementary. As their husbands, Leo and Sirius, held offices which obliged them to keep in constant touch with each other, these ladies worked together at the same temple, and it became their custom both to speak on the same subject from their different points of view. Yajna was full of questions, seeking to define everything by analysis and by differentiating it from other things, and appealing chiefly to the intellect of her audience, while Naga took always the synthetical view, sought to understand everything as an expression of the Divine Love, and appealed always to the higher emotions and to the intuition, which she called the voice of the Goddess within the heart of man.

So these superbly handsome women presented always the two sides of any subject, yet without the least feeling of

opposition or disputation, each understanding perfectly the position of the other, for the inspiration of both came from the same source—the limitless wisdom and love of the Mahāguru. Naturally their husbands were intensely proud of them, and they were all exceedingly happy together.

The husbands joined their forces to build upon the slope of a hill just above their town a magnificent temple for their wives—a temple on so grand a scale and with such splendid decorations that it was regarded as one of the finest in India, and soon became a goal for pilgrimages from distant parts of the country. Its consecration was a wonderful ceremony, for the Mahāguru Himself overshadowed Naga, and delivered through her a sermon so exquisite that all who heard it were profoundly touched and impressed, and great permanent effects were produced. Not only did many of the audience devote themselves thenceforward entirely to the religious life, but a distinctly higher moral tone was introduced into the daily life of the town and district. The building so auspiciously inaugurated was known as the Temple of the Twin Sisters, and it remained as a venerated shrine for many centuries.

The tie between Sirius and his wife was peculiarly close, and their affection unusually strong; they understood each other thoroughly, and thought-transference between them was by no means uncommon. On one occasion, when there was war with a southern kingdom, and Sirius was away fighting, Naga and Yajna were sitting together in earnest conversation in the house of the former. Suddenly Sirius walked in at the door, approached them with a radiant smile, and—vanished! The ladies were greatly startled, and Yajna cried:

“O my poor sister, he must be killed! It is only at the moment of death that men come like that.”

Naga was troubled at the saying, yet she replied:

“I do not think he is dead; I am sure he is not, for I should know inside if he were.”

She clung to this faith, even though presently news came from the seat of war that he was missing, and even an account from one who had seen him struck down, apparently at the very hour when he had appeared to her. But still she trusted to her inner conviction; still she affirmed:

“My husband is not dead; we shall hear from him some day.”

Surely enough, her confidence was justified, for after a long time came a letter from him telling her how he had been severely wounded, and how, at the very moment of falling, his one thought had been of her, and he had seen her and her twin sister, looking at him in glad surprise; but as he advanced to speak to them, they somehow vanished, and he sank into unconsciousness. When he came to himself again, he found himself a prisoner along with Egeria, one of his captains; and he went on to say how Egeria had nursed him until he was strong again, and how they had then contrived to escape and rejoin the army, which was now entirely victorious. Naga rejoiced greatly over the news, and still more when, a few weeks later, her husband was once more with her, strong, active, loving as ever.

In course of time Mars and Saturn succeeded Herakles and Athena. Still the covenant of Ajax and Fomal was religiously carried out, and the eldest son of each house married the eldest daughter of the other; and since all of them were intimate friends from old times, the arrangement always worked well. Thus Mizar, the eldest son of Mars, married Fides, and his sister Rama was joined to Brihat; and the destinies of those favoured kingdoms remained for many years in the hands of our band of Servers. Naga's eldest daughter Selene and Yajna's second daughter Euphra proved specially responsive to the influence of the Mahāguru, and so were able to take the place of their mothers when the latter grew older. The twin sisters and their husbands lived to a great age, and

showed forth to the last the strong affection which had been the key-note of their lives. This was a life of great happiness and progress for all concerned in it ; of high aspiration nobly realised ; for under the inspiration of the Mahāguru, the ruling families of whom we have written set themselves to elevate the thought and life of a Nation ; and to a great extent that effort succeeded.

C. W. Leadbeater

DAUGHTER OF GOD

DAUGHTER of God, when will thine advent be ?
Millions of hearts are aching now for thee.
Come from thine high seat in the heavens ten ;
Come thou, and save a world unsaved by men.
Come quickly, Bright One, set thy sisters free ;
Uplift us, right us, give us liberty ;
Within thy heart may we find unity.
A cry goes up ; shall it go up again,
Daughter of God ?

Look down upon us, Priestess, look and see
The sweated woman's toil and agony,
The white slave's shame, the slum, the drunkard's den ;
When wilt thou come to save us, Damsel, when ?
Is there no refuge for us, verily,
Daughter of God ?

MARGUERITE POLLARD

CORRESPONDENCE

THE LOGOS AND KOILON

MRS. BESANT, in that admirable little booklet called *Theosophy*,¹ writing in the third chapter headed "Theosophy as Philosophy," says about the third basis of philosophy as follows:

"Spirit and Matter are two aspects of the One Existence—the All—coming forth from the One together, united as inseparably, during manifestation, as the back and front of the same object, merging into Oneness again at the close of a period of manifestation. In the All exist simultaneously all that has been, all that is, all that can be, in One Eternal present. In this Fullness arises a Voice, which is a Word, a Logos, God making Himself manifest. That Word separates out from the All such ideas as He selects for His Future Universe, and arranges them within Himself according to His Will. He limits Himself by His own thought, thus creating the 'Ring-Pass-Not,' of the Universe to be. Within this Ring are the ideas ever begotten eternally of the ceaseless motion which is the One Life within the Stillness, which is its Opposite and supports all. The Motion is the Root of Spirit that will, when manifest, be Time, or changes in Consciousness; the Stillness is the Root of Matter, the Omnipresent Æther, immobile, all-sustaining, all-pervading, which will, when manifest, be Space. All Theosophic philosophies are built on this basis, Spirit and Matter being regarded as two manifested aspects of the One, the Absolute out of Time and Space."

Mr. C. W. Leadbeater, in his *Textbook of Theosophy*, in the chapter on "The Formation of the Solar System," writes:

"At the earliest point of history that we can reach, the two great opposites of Spirit and Matter, of Life and Form, are already in full activity. What are commonly called Force and Matter, are in reality two varieties of Spirit at two different stages in evolution, and the real matter, or basis of everything, lies in the background unperceived.

¹ "The Peoples' Books" Series.

"The ultimate root-matter, as seen at our level, is what scientists call the æther of space. The density of this æther is defined by Professor Reynolds as being ten thousand times greater than that of water, and its mean pressure seven hundred and fifty thousand tons to the square inch. This substance is perceptible only to highly developed clairvoyant power. We must assume a time when this substance filled all space. We must also suppose that some Great Being, infinitely higher than the Deity of the Solar System, changed this condition of rest by pouring out His Spirit or Force into a certain section of this matter, a section of the size of a whole Universe. The effect of the introduction of this force, is that of the blowing of a mighty breath; it has formed within this æther an incalculable number of tiny spherical bubbles, and these bubbles are the ultimate atoms, of which what we call matter is composed."

Mr. Jinarajadāsa, in his interesting articles under the title of "First Principles of Theosophy," speaks thus:

"In that part of space (selected by the Logos for the work of his plan) there was only Mūlaprakṛti, or Root-Matter, the æther of space. It is only out of bubbles in this æther that matter as we know it is composed. Æther is called in Theosophy 'Koilon' or emptiness. Into this Koilon the Third Logos poured his energy, pressing back the Koilon from innumerable points within it. Each bubble, or point of Light, is where Koilon is not. Each bubble is in reality a point of consciousness of the Third Logos. Each bubble persists so long as He wills to keep back the enveloping Koilon."

"Out of Koilon, the primordial substance, Fohat digs holes in space, as says *The Secret Doctrine*: then these holes, now filled with the consciousness of the Logos, are whirled by Him into spiral formations."

Now, as æther is said to fill the whole of space, the difficulty that arises in the mind of the ordinary reader is. "Where is the extra space, where Spirit or the Logos exists?" Æther is non-atomic. The Logos breathes out innumerable bubbles into æther or Koilon, and these bubbles, with a covering of Koilon, are the primary atoms. Now in making the bubbles, the Koilon is pressed back; and there, where the bubbles are, Koilon is not. If Koilon is everywhere in space, what extra space is there to give habitation to the innumerable bubbles? It is said that in Pralaya all things and existences are as it were dissolved and rest in quiescence, and after an Eternity the Voice, Word, or Logos arises. Can we have any hint, or some sort of explanatory suggestion, by which, even in the most faint manner, we can form some conception to satisfy our minds as to how the Logos and Koilon coexist? Koilon is most dense and inert, and it is described as filling all space, so it ousts everything else from space; and where then can we imagine Spirit to be? Koilon exists both in Pralaya and in Manvantara. The Logos is periodical, appearing only in the Manvantara; Koilon appears more like the One

11-12-1920

Existence—the “matter” of Professor Tyndall, containing within it the promise and potency of all things.

In such a highly transcendental subject ordinary men, however intellectual they may be, are liable to make mistakes. We must therefore seek some explanation from advanced clairvoyants and occultists. I humbly hope that our learned President, as well as Mr. Leadbeater and Mr. Jinarājādāsa, will each spare some time, out of their many pressing engagements, to give us some helpful suggestions or explanations, so that the very difficult subject of Spirit and æther may become even slightly more lucid.

N. D. KHANDALAVALA

Mr. HADLAND DAVIS ON JAPAN

I DO not know how long it is since Mr Hadland Davis was in Japan, but whether recently or long ago, there are certain statements in his article “Japanese Women and the Vote” in the September number of THE THEOSOPHIST which are entirely at variance with my own observations during ten months spent in Japan from June, 1919, to March, 1920. The *geisha* (restaurant entertainers) are not demanding the vote “with all the militant eagerness of our English women a few years ago”. The first step towards political emancipation has only recently been made by a number of ladies—not geishas—who demand the removal of the order against women attending political meetings. The “universal suffrage” agitation is merely a manhood suffrage agitation. Mr. Davis has probably misinterpreted the word “universal”.

The undercurrent of assumption in Mr. Davis’ article, that a demand for the franchise by women is fatal to sentiment, and to “gentle obedience, chastity, mercy and quietness,” is not only a queer survival of superstition as regards women in general, but entirely at variance with fact as regards Japanese women in particular. Japanese women do not “laugh at these admonitions to-day”. Neither do they “now wear the latest Paris fashions in preference to their much more charming native costume”. I cannot imagine how Mr. Davis came by so hopelessly erroneous a statement as the latter. In constant familiar movement among the people in city and country I have only on the rarest occasion seen a Japanese woman in western costume. A few ladies of the nobility do affect foreign clothing on occasion, and some girls’ schools adopt European frocks for their students; but these things are microscopic exceptions. However Japanese men have denationalised themselves in clothing, the Japanese woman remains Japanese. The advice of Kabaira,

which Mr. Davis says the modern Japanese woman would snap her fingers at, is just the common practice in every home that I have visited. The wife and daughter of one of the most important generals in Japan, in whose home I was twice a guest, did all the household work, and added to it the fostering of a baby of another family to whom fortune had not been kind. Madame (a free-minded, educated woman, of great personal charm) received me in her garden with the foster-child on her back in the usual Japanese way.

"Her weapons are a smile and a little fan," Mr. Davis quotes from Yone Noguchi. In Mr. Noguchi's home, where I spent many week-ends, I have lived at the heart of old Japan, and yet have had contact with the most modern of ideas.

True, the *geishas*, which Mr. Davis seems to regard as the type of Japanese women, have lately shown signs of activity; but this activity is not a fall from grace through any claim on their part to legislative power; it is an economic protest forced on them by hardships consequent on the war—an event which can hardly be laid at the door of women.

One point more. Mr. Davis speaks of Socialism gaining ground "in a country where only a few years ago the Emperor was revered as the direct descendant of the Sun Goddess". The double implication, that the Emperor is no longer revered as the direct descendant of the Sun Goddess, and that there is some inherent antagonism between such reverence and socialistic principles, is a double error. Many men, who are not, what Mr. Davis calls himself, "sentimental lovers of old Japan," but earnest thinkers towards her future, are of the opinion that the belief in the Emperor as the symbol of divinity in the midst of his people is the nucleus, the spiritual-democratic idea, around which Japan will evolve her future social organisation.

JAMES H. COUSINS

THE SOCIETY OF THE STARRY CROSS

WHEN I was in Java (Dutch East Indies) there was a time when nearly everybody took injections for everything. It was really laughable—if it were not so sad. Then I heard of so many awful and terrible experiments on animals that I thought something had to be done. But to awaken people in Java is very difficult. I knew that with ten members I could found a section of the Dutch Anti-Vivisection

Society, and that, as time went on, the Society would grow and awaken people also in Java. I began the work with seventeen members; at the first meeting, to elect a Board, we had already fifty members, and they decided to found a Society independent of Holland. If I had known that I would have had such a success, I never would have called the Society "Anti-Vivisection," for I understand very well that it is difficult to get doctors to join it, especially in Java. But the members did not want to change the name afterwards. So the only thing I could do was to lay stress upon the aim—to get "white" hospitals and research laboratories where under no condition would vivisection be allowed; in short, not to fight against doctors but to do things. When I left Java after six months, we had already one hundred and fifty members.

When I came to America, I knew that there were Anti-Vivisection Societies; and I thought that with their help we could establish "white" hospitals in the same way as the Battersea General Hospital in London, and that, once in America, the call would run over the whole world and mankind would learn to abolish vivisection. So I wrote to Mr. Robert R. Logan, President of the Anti-Vivisection Society in Philadelphia. His answer was, that if I could get it done in California, where people are more generous, more free from the shackles of established custom, it would be easier to do the same thing in other States. So I wrote to the Anti-Vivisection Society in Los Angeles. But, to be brief, this Society agreed with me that it would be beautiful to do such a thing, but said they had to prepare the people first. But as the Anti-Vivisection Society has already been preparing the world for a long time, I really was very disappointed. So I was thinking of another plan. If I could get some doctors, perhaps with their help the Anti-Vivisection Society would do the work. I spoke to Dr. F. T. Strong about it, and he said: "Well, it can be done and it must be done. Dr. George Star White will help us" But some days later, Dr. Strong said to me. "I will help you, but you must not work together with the Anti-Vivisection Society." There I stood, but I did not give up my plan; and then came the thought—let us found a new Society; and I called it the Society of the Starry Cross, after a vision my husband had some years ago in Java. Amidst darkness and clouds he saw a man climbing up a mountain, and before him they bore a Cross. All was dark, but suddenly the clouds passed and a brilliant light fell on the Cross, which began to radiate, covering all things with beautiful colours.

The aim of the Society is to establish "white" hospitals and research laboratories working without vivisection, and by doing this we shall educate people to abolish vivisection. It must be one organisation over the whole world, with its headquarters at Los Angeles. As the Medical Board and vivisectors are very much opposed to the doctors who are working without vivisection, we have to work quietly, because they would immediately destroy our work—they know how to do that; I heard it from the doctors themselves.

The doctors founded a League for medical freedom ; perhaps there is no real co-operation—I do not know, but the result is nil. There are many drugless doctors, osteopathic doctors, etc., who wish to be free from the Medical Board, and the Society of the Starry Cross will give them their freedom, and of course they will have their own schools to teach their methods. As every big movement that is to succeed must have, in order to bring its message to the world, a spiritual foundation which will inspire the workers to altruistic effort, I will give them the motive: "In the name of Brotherhood and Divine Love." This will also prevent their beginning to fight against the other doctors. Not in fighting must our force lie, but in doing things. By building these sanatoria, hospitals, etc., people will see the possibility of curing diseases without vivisection. I am sure that if we can get the money to start, we shall be successful, for I have already several doctors, who have promised me to help the work.

S. J. E.

QUARTERLY LITERARY SUPPLEMENT

An Encyclopaedia of Occultism, a Compendium of Information on the Occult Sciences, Occult Personalities, Psychic Science, Magic, Demonology, Spiritism and Mysticism; by Lewis Spence. (George Routledge & Sons, Ltd., London. Price 25s.)

This bulky volume (there are 440 pages of close type) is quite a monumental collection of condensed information culled from the strange mass of tradition and writings that have survived under the name of Occultism, as well as from some of the latest works on psychic research and from Theosophical literature. The result is probably unique as a book of reference on this subject, and it is significant of the awakening of interest in occult matters that such a laborious task should have been undertaken. Nevertheless, after careful examination, we are driven to the conclusion that its value is more academic than vital. Impressive as is the array of miscellaneous garnerings marshalled for the inspection of the casually inquisitive, the serious seeker after real occult knowledge, if his first acquaintance with this region of experience be made through Mr. Spence's *Encyclopædia*, will probably be more bewildered than informed.

One naturally turns first to the heading "Theosophy," not expecting, perhaps, to find much more than a curt summary of what is generally spoken of as such. But we were pleasantly surprised to find an unusually complete outline of Theosophical tenets, under this and several other headings, such as "astral body," "evolution of life," etc. Of course the usual doubt is expressed as to the genuineness of some of the phenomena recorded in the early days of the T.S., and the suggestion is thrown out that the existence of the Masters, and the teachings received from Them, may be due to that last resort of the materialist—subjective hallucination; but after all, such an attitude is only to be expected in an account like this, which is obliged to preserve at least an appearance of impartiality; while, on the other hand, the writer goes so far as to admit that the Theosophical system of thought certainly hangs well together as a whole, in spite

of the often discredited sources from which it claims to have been derived.

As a fair example of the way in which various "occult sciences" are portrayed, we may well take the article on "Astrology," for this branch of study may now be said to have practically extricated itself from the limbo of magical formulæ and established itself on a basis of experimental verification. Here again, there is an evident attempt to do justice to the subject; there is a great amount of detail, and it is well authenticated—for its time. But it does not represent the new life which is already stirring the dry bones of mediæval empiricism; the old familiar signs and inscriptions are displayed as if under glass cases in a museum, but they are not related to recent advances in psychological interpretation. The same chilly atmosphere of a museum seems to linger over all the other specimens of magical lore exposed here for the edification of the respectable sight-seer. Everything is arranged in perfect order, mounted in faultless taste and carefully dusted; but one feels all the time that one is looking at relics and heirlooms rather than serviceable implements, at chips and pieces rather than complete structures, at the second-hand announcements of a catalogue rather than first-hand testimonials. And over all this paraphernalia hangs the unspoken doubt as to whether the modern world has any further use for such lumber, apart from its picturesque settings, and æsthetic possibilities for a temporary revival. What, for instance, are we to make of the famous Cagliostro? Surely so much space would not be given to an acknowledged impostor? We read on, in the hope of finding either an intelligent appreciation of abnormal faculties or conclusive evidence of unreliability; but instead of this we are treated, *inter alia*, to a quotation, evidently from the writings of an opponent, describing his "Egyptian Masonic Rite" as if it were a species of pantomime that led from the sublime to the indecent.

The volume is chiefly of interest to Theosophists as a record of a transitional stage in educated public opinion, for it is now clear that the petulant contempt of the end of the last century for the claims of the superphysical has been succeeded by tolerant enquiry and at least amiable, if often no more than amused, welcome. Then the articles on some branches of modern psychic research are fairly up-to-date, and in refreshing contrast to the presentation of earlier investigations. The illustrations are plentiful and well reproduced; but they are mostly of the Cabalistic type, and are quaintly reminiscent rather than instructive; in fact, in some cases we have searched in vain for any explanation in the letterpress. With the exception of a few

typographical errors—which, however, are scarcely to be expected in a book of this high class—the production does credit both to compiler and publisher.

W. D. S. B.

Social Reconstruction, with special reference to Indian Problems, by Bhagavan Das, M.A. (Gyan Mandal Press, Benares. Price As. 12.)

The subjects dealt with in his opening speech by the President of the last Social Conference at Saharanpur in the United Provinces, are just those which touch tender points in Indian daily life; so the solutions attempted in this English rendering of the vernacular address will be thought over by many, and the book is sure to have a wide circulation. If those solutions do not recommend themselves to all, they will be appreciated by a large proportion of readers; and at any rate they command respect, as being placed before us by a thoughtful man who, both by scholarly research and in the affairs of practical life, is acquainted with the problems he deals with from the inside.

Government (Imperial, National, Provincial, Parochial) is regarded merely as the means to promote general welfare, by the preservation of peace and order, and by the preparation of every youth and maiden to take the place in life indicated by the real desires of the individual and not merely by the outward caste-mark of birth. For these are the days of caste confusion, and birth is no longer a sure guide to the best life-work of the man :

The virtues that are claimed for the caste system could be justly claimed for it only if each caste discharged its duties as eagerly and carefully as it clings to its rights and privileges, and avoided grabbing at the rights and privileges of other castes and imposing its own duties on those others, as it now tries to do

The speaker points out how the cart is continually put before the horse :

Instead of saying that because a person is a man of piety and wisdom and self-denial, therefore he should be called a Brāhmana we say, because he is a birth-Brāhmana, therefore he must be regarded and treated as a man of wisdom and saintliness . The ancient scheme provided, with a just appreciation of psychological facts, for a due combination of egoism and altruism, it did not say to anyone "Become wholly selfless". It only said "Be selfish to this extent and no further". The man of knowledge, for example, might be ambitious of honour, but must deserve it by gathering and spreading knowledge diligently, and he must not hanker after much power and wealth and so-called pleasure. Pleasure and enjoyment are for the manual worker, who deserves it by faithfully working his best at whatever he has to do. Wealth is for the man of desire, who must not abuse it by exploiting the poor, just as power is for the man of action, who must not, however, use his power to accumulate wealth at the expense of others. This whole matter of desires and rewards is carefully worked out, and a reform of the caste system is based upon their equilibrium

Other subjects treated are : the age of marriage, the seclusion of women, polygamy, temperance, extravagant ceremonial, the Patel Bill to legitimise inter-caste marriages, public work and workers, religion, and many other vital questions ; last of all, and most difficult because it presupposes a certain general level of progress : Peace between the Creeds. But in this as in other things, the President declares his firm conviction that "Education, right education, cultural, technical, vocational, is the alpha and the omega. All else will follow of itself."

We, who have studied Theosophy, know how much right education owes to the new, yet most ancient, view of man's future destiny that this study opens out before us. It provides us with a chart to the most direct progress through the schools and quicksands of life, and keeps the goal of an attainable perfection before each one of us, so that Hope leads the way and makes life easier.

A. V.

Implication and Linear Inference, by Bernard Bosanquet. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

It is with joy that we welcome this book into the world of thought. The times are ready for such discussion, for much is being revalued, much is implied and still more inferred, and most of us go on too fast to know how or why we came to this or that conclusion. Not that this is a beginner's book—far from it ; but it puts the problems clearly and helpfully, and thus is valuable for the student of his own mental processes as well as for the professing logician. It brings one into the realm in which most minds live, namely, the realm of argument and discussion, rather than the realm of syllogistic reasoning—would that more of the orators who try to set the world right would follow the sequences and inferences which the proper nature of things indicates ! As the laws of optics regulate the navigator's observations, so should the laws of mental perception regulate the observation of relationships, values and ideas. "The Similar Conception of Inference" is the title of the second chapter, leading up to the third, with its conclusion for a title—"Critics of the Syllogism remain within Linear Inferences".

Chapter V gives us the "Natural Procedure in Argument, its Logical Ground and its Climax in Dialectic". This is a most excellent bit of work, and perhaps the chapter most valuable to the casual reader who is as yet untrained in the reading of his own processes of

thought. For of such most of us are; and, while perfectly consistent, would fail, for instance, in differentiating "systematic" from linear inferences. As one would rather be healthy than be a doctor, so should we all rather be sane than trained logicians. We particularly commend the getting into touch with the lay mind in general that this chapter particularly brings about.

Part 3 of Chapter V throws some very instructive sidelights on Dialectic, which is rightly called "a method so rare and difficult that its very existence has been doubted"—rare, for men are rare who can hold the abstractions of principles in mind long enough to be sure of them. It is a faculty of advanced minds for a new race to make daily use of. The unravelling of the logical thread in dialectic—pp. 124 to end of Chap. V—is good reading and valuable both for the student of and the dabbler in metaphysics; for such an one is on the threshold of the "formless realm," and this is one of his guides. Yet it is all in the realm of experiences; these processes are going on in ourselves—we use them as we do muscles or faculties.

But why is not the law of logic also the law of mind? When mind becomes coherent it forms a concept from a proper survey of cause and effect, and calls the process logic. Just as soon as you find a mind irresponsible, we call it illogical; logic is what keeps us out of the asylum. Hunt for evidence of primitive thought. There is barely evidence that some animals form concepts. Take a real primitive man, the bushman; he is poor in mind, yet what concept he has, he treats coherently, *i.e.*, logically. Take the city-bred degenerate; he is stupid, slow, dull of memory and perception, but not insane for one moment. What he does perceive he relates logically, often more logically than the advocate of some modern metaphysical cult. And this advocate is probably logical except for some supposition on the line of Mr. L. J. Russell's idea—that in judgment is a proper premise. I believe that the new psychology will hold to logic as a function of mind, but not of consciousness as a whole. However, that is in the realm of Occultism.

Mr. Bosanquet is to be thanked for a very readable book, a timely contribution to the arguments and valuations of the day. It is an antidote for much of the loose thinking which passes snap judgments on, and easy assent to, many assertions in the realm of psychology and metaphysics.

A. F. K.

Das Reisetagebuch Eines Philosophen, by Graf Hermann Keyserling. (Dunker & Humblot, Munich & Leipzig.)

This latest work by Count Hermann Keyserling bears the appropriate title—"A Philosopher's Diary of his Travels". It originated during the author's voyage round the world some eight or nine years ago, and thus constitutes a diary of his travels, in which, however, the usual descriptions are altogether missing, their place being taken by philosophical reflections on the religions, arts, customs and morals of the countries he visited. In many respects this present work is considered the best and ripest of all that Count Keyserling has written, though his earlier publications have gained for him a name in Germany as a philosopher of note. This is not, however, so much a book with a single definite philosophy, as a collection of views on the most varied subjects and problems, beginning with Ceylon and passing thence to Burma, China, Japan and America.

The author left Europe with the definite determination to enter as fully as possible into the life and spirit of these countries, to feel like a Buddhist in Ceylon, like a Hindū or a Muhammadan in India, to identify himself with Chinese and Japanese thought—in short, to cut himself adrift from the ordinary European point of view and to study from the inside new and strange modes of life and thought. The result is a most fascinating book of over 600 pages, full of clever and original reflections. His valuations of the various religions and customs are striking and always sympathetic, even where he finds cause to criticise. That he always fully understood and correctly interpreted the Eastern point of view is not to be expected; he does, however, show a remarkable insight, and his deductions and arguments are most valuable.

The description of his mental attitude on arriving in Ceylon characterises the adaptability which the author practises throughout his travels. He feels a natural change come over him. The hothouse air of the tropics makes him passive rather than active; the luxurious vegetation is to him typical of the natural desire to vegetate without effort, as also of the thousands of deities of Hindūism. The atmosphere of Southern Buddhism soothes the author, who has never felt greater peace and yet realises that this religion is not for Europeans. After spending several days in the famous Temple of the Tooth, in Kandy, he was led to the following comment:

Once again I experience that a knowledge of the spiritual contents of a doctrine does not enable one *really* to understand it. Whether a Church represent the *pure* doctrine or not, she is a living expression of its spirit. Even where the Church has mutilated the doctrine, its spirit is more clearly manifest through her than through unmutated texts, just as a cripple represents life more fully than the best theory of

life. . . The level reached by the Buddhist priest has surprised me—not his spiritual, but his human level! His type is superior to the Christian. Undoubtedly this is due to the disinterestedness which Buddhism brings about in its followers. As a conception it may appear more beautiful to live for others, not for oneself, as men are constituted, active love of one's neighbours narrows down, only in exceptional cases does it prevent obtrusiveness and love of power. How tactless are all improvers of mankind, how narrow missionaries! Charity in the Christian sense means to will to do good, in the Buddhistic, to acknowledge every one at his own level of evolution—not in the sense of being indifferent to his condition, but in the sense of understanding the positive side of every state. Southern Buddhism does not contain an accelerating motive, it does not favour high idealism, it is the ideal religion of mediocrity.

The chapters on India fill some 230 pages and are in many respects the most interesting, containing illuminating comments on Indian History, Art, Religion, Philosophy, Occultism and Yoga. A long chapter is devoted to the Theosophical Society and his visit to Adyar, which shows his sympathetic point of view and at the same time certain limitations in his outlook. As a Society he holds that Theosophy is crystallising into a kind of Catholic Church, in which faith, service and obedience count as the cardinal virtues. Theosophists interest him less as exponents of the Indian Wisdom than as occultists, and of all the books on Occultism he finds those of C. W. Leadbeater the most instructive—despite their “often childish character”.

He is the only writer known to me who observes more or less scientifically, the only one who describes in simple, straightforward language. Furthermore he is, in his ordinary intellect, not sufficiently gifted to invent what he pretends to have seen, nor, like Rudolf Steiner, to elaborate intellectually in such a way that it would be difficult to distinguish actual experiences from accretions. What he sees (without always comprehending it) is in the highest degree full of meaning, therefore he must have observed actual phenomena.

Of Mrs. Besant he writes :

As regards Annie Besant I am certain of one thing she rules her person from a centre which in my experience has been reached by only very few persons. She is gifted, but not as much as her work leads one to think. Her importance is due to the depth of her being, from which she directs her faculties. He who knows how to handle well an imperfect instrument can accomplish more with it than an inexperienced person with a better instrument. Mrs. Besant has such mastery over herself, her thinking, feeling, willing, doing, that she is thereby capable of higher achievements than those equipped with greater intellect. This she owes to the Indian Yoga.

Then follows a long digression on yoga practice, of the efficacy of which Keyserling is so convinced that he wonders yoga exercises do not form part of the curriculum of every school. “A few minutes of deliberate meditation every morning do more than the most strenuous practice of attention during work.”

Passing on to evolution, we read :

The Atman expresses itself fully in the lowest being, provided the latter is perfect. Each being should strive towards its specific perfection. He who is called to an active life should become perfect as actor (doer), the artist in his art; only the saint should strive to saintliness and only the born seer to Occultism. He who attempts to reach a kind of perfection which does not correspond to his inner possibilities loses his time and misses his aim.

The above is a favourite idea of the author, which in various forms we find again and again in his book. It contains a valuable truth, if one does not press it too far, as he is liable to do.

What interested him chiefly at Adyar was the expectation of a World-Teacher. Here again, it is evident that he has not quite grasped the Theosophical point of view; however, it leads to an instructive digression on religion, on the conditions which he considers adverse to a World-Religion, and to a friendly criticism of Theosophy in general.

It would lead too far to quote, however sparingly, from the Chapters on Delhi, Agra, Benares, etc. Wherever he went he found something in his nature to answer sympathetically to the new surroundings; nowhere more so than in Benares, where he felt "a breath of Divine Presence as he had never before experienced so powerfully," or in Buddha Gaya, which "is for me the holiest place on earth". The Tāj in Agra he considers the most perfect piece of architecture in the world, the *Bhagavad-Gītā* perhaps the most beautiful work of the world's literature.

No less fascinating are the chapters on Burma, China, Japan and America, each country bringing him a new message and leading to reflections on the most varied problems. One last quotation from the chapter on China may interest. Referring to the apparent stagnation of its civilisation through long centuries, he says :

We are proud of our rapid progress. Just because of it we may perhaps remain barbarians for ever, since perfection is only possible within a certain form, and we are constantly changing ours. Also I am not so certain that we shall continue to progress at the same rate. Each phase of life has its inner limitations, and we too shall reach the end, perhaps sooner than we think.

Once taken up, it is difficult to lay this book aside again. It bears reading and re-reading, for it is a book in the best sense of the term, a work which makes the reader think and is of special value to those who know the East from personal experience. Unfortunately it is at present only available in its original German edition, and it is to be hoped that its Teutonic origin will not prejudice those who are able to read German against studying it; for the author is above all a citizen of the world, and though the book was written before the war, but kept back because, living on his estate in Estland (Russia), he was cut off for several years from his publishers, he has not changed his views on its contents; and these contain many passages highly appreciative of, and flattering to, the British—in his opinion in certain respects the most evolved and perfect of all the European nations.

A. S.

The White Road, by Eva Martin. (Philip Allan & Co., London. Price 3s. 6d.)

Miss Martin breaks right away from the pseudo-realistic rut into which most of the modern so-called poetry has fallen, and goes back to the old romantic tradition of Keats and Shelley. Listen to this, "To an Elemental Spirit":

Sister of torrents, and the wild sea's daughter,
Come at my call, come swiftly, and come soon,
Borne by a thousand waves of wind and water,
Lit by a thousand candles of the moon

Or this, from "Hermes of the Ways":

Take thy marvellous wand, and go swift-footed before me,
Lead my faltering steps away from the wind-blown sea,
Pass like a ray of light across the blossoming orchard
I will follow with rapture Fain would my soul be free

Miss Martin is a mystic too, and no unworthy successor of a great English school of mystical poets, for she can clothe the Vision of the True in a garment of beautiful sounds. One might, if space permitted, quote the whole book without showing her at a disadvantage, but there is only room to advise all lovers of real poetry to buy *The White Road*, read it and re-read it; for it is the real gold of verse.

B. D.

Geology of India, For Students, by D. N. Wadia, M.A., B.Sc. (Macmillan & Co., Ltd., London. Price 18s.)

This is a valuable recent survey of the Geology of India, both tectonic and stratigraphic as well as economic. There is a brief, sufficient and interesting introduction of 35 pages devoted to the physical features, after which the author turns to the stratigraphy, discussing the various systems in order, beginning with Archæan, and carrying on to the most recent. He gives special attention to the interesting laterite formation, devoting a chapter to this. It is probably not generally known that laterite (called in Ceylon "cabook") is peculiar to India, and of very obscure origin, though it is now generally considered that in spite of the occurrence of this curious soft agglomerate all over the Peninsula of India, laterites of the different places have had different origins. Some masses were formed early in Eocene periods, but others contain stone implements of the palæolithic stage.

The author has an interesting set of chapters upon the Himalayan structures, showing how they have been thrown up by pressure originating from the North, and by the series of throws have been

gradually pushed higher and higher, leaving the Trans-Himalayan Plateau safely fortified behind the enormous masses of the great ranges proper.

The concluding chapters upon Economic Geology are by no means unimportant, particularly now that so many development companies are being founded in India. We can recommend this book for this feature alone, as well as for its scholarly and sound construction. From it, it is obvious that there is an enormous wealth of material available for exploitation, as, for example, aluminium in the form of bauxite. The author points out that a cheap supply of electricity for furnaces will at once make available the development of an industry which will in turn (we add) give employment to hundreds of highly skilled metal workers throughout India. In this and in a number of other lines the mineral wealth of India has been indicated, especially in these last chapters. The book is completed by a number of finely worked maps of different areas, in particular the index map of that remarkable field called the Salt Range, with its pockets of saline wealth.

Not only the student, but the general reader who would know something of the relative position of India in the world as a producer of basic wealth, does well to read this book, though it is intended specifically for the student interested in Geology as a technical subject.

F. K.

The Social Upheaval in Progress, by A. P. Sinnett, with a Foreword by Annie Besant. (Theosophical Publishing House, London. Price 9d.)

Mr. Sinnett's view of the present world-upheaval is, as Mrs. Besant remarks in her Foreword to this pamphlet, worthy of careful study by all students of Theosophy. His opinion, in a few words, is that, in consequence of the neglect of duty in the past by the governing classes, a divine decree has sanctioned the somewhat abrupt transition of power from the upper to the lower strata of society. Seven years, starting in 1919, he lays down as the cycle in which this change is to be accomplished. Meanwhile a struggle is going on between the White and Dark Powers, the former attempting to keep humanity from the excesses which have disgraced the revolutions of the past, and the latter to produce chaos by implanting impossible levelling aspirations in the minds of the revolutionary leaders.

If we accept Mr. Sinnett's statement that any opposition to the principle of the revolution is merely futile opposition to the will of God, it follows that we must accept also his conclusion, namely, that it is our duty to "stand by with the brake" at the crucial moments of the change. And most of us can take comfort from the fact that it will not be on us that the tax-gathering hosts of the impending Labour Government are going to fall.

B. D.

The Faith Catholic: Some Thoughts on the Athanasian Creed, by Lady Emily Lutyens. (Star Publishing Trust, Glasgow. Price 1s. 6d.)

A small book of eight chapters, on as many of the salient points of the Athanasian Creed, and valuable for the layman because written by a layman. The author takes a very broad view, and interprets what to many people are harsh and unintelligible dogmas in the reasonable spirit of Theosophy, without scaring enquirers by technical terms or departing from the time-honoured articles of the Christian Faith. This characteristic is especially marked in "Man the Perfect" and "Man the Disciple," Chapters IV and VI. The book should be read by all Churchmen who think for themselves, for it is only those who know their Faith who can maintain it. It were well that more laymen studied their creed, to "wrest it from Theology and claim it for Life".

A. F. K.

SOME BOOKS ON JAINISM

The Study of Jainism, by Lal Kannoomal, M.A. (Atmanand Jain Pustak Pracharak Mandal, Agra. Price As. 12.) Jainism, which is one of the most lofty systems of Eastern philosophy, has an origin which to the layman is lost in the mists of antiquity, and by the occultist is believed to date back even to the Fourth Root Race; its uncompromising system of morality having been elaborated in the dim past, probably in the days of the Buddha who preceded the Lord Gautama in that Office. Its vast literature—sacred, philosophical and secular—has been, up to the present time, almost a sealed book to the Western world; and so the publication of this little book should be especially welcome to all who make a study of Oriental religious literature. It is in four chapters: 1. Jaina Philosophy; 2. The Arhats or Tirthankars; 3. The Ideal of a Jaina Sādhoo; 4. The Ideal of a Jaina Householder. A whole scheme of life is thus covered.

Jainism, in Western Garb, as a Solution to Life's Great Problems, by Herbert Warren. (Kumar Devendra Prasad, Arrah, India. Price Re. 1.) This little book presents an aspect of Jainism from the layman's point of view, and is calculated to bring home to those previously unacquainted with the subject the ethical beauty of this religion. Mr. F. K. Lalan, a Jain of some eminence, writing with reference to the book, says: "I have never come across, in the whole range of my English reading on Jainism, such a faithful and correct representation of my religion and its principles as I have in this work of Mr. Warren's"; and as such it may be cordially recommended.

The Jaina Law, Text with Translation and Appendix, by J. L. Jaini, M.A. (Kumar Devendra Prasad, Arrah, India. Price Rs. 1-4.) This booklet approaches the subject of Jainism from an exoteric, rather than the esoteric and spiritual standpoint. In spite of the fundamental divergence between Hindū and Jaina theology—the spirit of Jaina law being as distinct from the law of the Brāhmanas as Jainism is distinct from the religion of the Vedas and Upanishats—it has been a common remark of learned judges in India that the Jains "have no Law of their own," or "are governed by the Hindū Law"; and this has proved a source of intolerable injustice and annoyance to Jains all over the country. *The Jaina Law* is an attempt on the part of the author to rectify this misapprehension and to present to the public a translation of one of the most authoritative Jaina Law Books. The volume will undoubtedly fill a long-felt want and be of real use to those interested in the study of that Law's application.

The Jaina Gem Dictionary and *A Dictionary of Jaina Biography* are two more little books by the same author—Mr. J. L. Jaini. The first is priced at Re. 1, and both are published by the same house as *The Jaina Law*. *The Gem Dictionary* is one of Jaina technical terms, and as such is invaluable for a proper understanding of Jain literature. The *Dictionary of Jaina Biography* contains a brief account of all Jains of any standing who are scattered over India. Members as they are of a community as old as it is important, they take an almost leading place in point of wealth and education, and are in the forefront as landed proprietors and successful merchants. The little booklet should be very useful for reference—in fact a Jaina "Who's Who".

A free pamphlet, entitled *Jainism—not Atheism*, has come also to hand. It gives a brief but complete summary of the chief tenets of the religion, the latter part of it being taken up with a detailed list of Jain publications.

G. L. K.

THE THEOSOPHIST

ON *The* WATCH-TOWER



I WRITE in Kāshi, in Benares, the City of many memories, of great Sages and great Saints, of learned Philosophers and famous Kings, the City which is the very heart of Hindūism, and where in modern times the Theosophical Society has the centre of the Indian Section, and the Central Hindū College and School were founded by a few Theosophists, who gathered round them an ever-increasing band of devoted patriots, who built by love and sacrifice the noble institution which became famous in the land, and ultimately became the nucleus of the Hindū University and passed into the hands of Paṇḍit Madan Mohan Malaviya, and has in it the promise of the future. In that beloved City I am writing, in my old home,

Shānti Kuñja, at my old writing-table, sitting on my old chauki. The roses are blooming everywhere, the rose-coloured, small, intensely fragrant roses of the United Provinces, from which is made the wonderful attar of roses, said to cost a guinea a drop; but also there is made exquisite rose-water, so sweet and lasting in its perfume that the air catches it up and flings it far and wide. There are large fields of these roses in the attar-making districts, and all the air is laden with their sweetness; their rose-water is never polluted with alcohol, as in western countries, so it has no pungency, but only pure fragrance, delightful exceedingly. Kāshi remains ever to me the dearest and loveliest of Cities, and the northern people are warm, and kindly, and virile, with strong bodies, strong brains and strong hearts, with a gracious affectionate hospitality and comradeship which are refreshing exceedingly in these weary days of hatred, suspicion and distrust. To come to the United Provinces is like coming home.

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Our brethren of Northern India, under the inspiration and guidance of our admirable General Secretary, have been holding the six weeks' "School" here, from September 15 to October 26, the last three days being devoted to the North Indian Convention, which opened on October 24. The School studied on four different lines: Theosophy and Sociology, in which Messrs. Bhagavan Das and Sanjiva Rao led the studies; Theosophy and History, wherein Prof. P. K. Telang was the leader; Religion and Philosophy, guided by Rai Bahadur Purnendu Narayana Sinha, Mr. Bhagavan Das and Mr. T. Ramachandra Rao, who gave four admirable lectures on the essentials of Hindūism. Mr. Bhagavan Das had very interesting Question and Answer meetings on the relation of Hindūism to Theosophy, while the General Secretary spoke most usefully on the Purāṇas. Theosophy and Science was confided to Mr. Fritz Kunz, aided by Professors Rane (Chemistry), Datta (Physics), Lakshmana Narayan (Mathematics), Ganjika

(Physics). This last subject was naturally illustrated by experiments, showing the X-rays, Radium, Kathode rays, high frequency currents, and the nature of the elements, especially nitrogen and phosphorus. Mr. Kunz's lectures were illustrated by an admirable series of lantern slides designed by himself and Mr. Jinarājadāsa, that helped much to the clear understanding of the subjects discussed. The general objective was the showing of the lines of evolution and their underlying principles or plan, giving broad outlines, and helping the members to grasp the ideas embodied in classified facts. "Methods of Theosophical Work" was another subject, intended especially to help inspectors and propagandists; in this Miss de Leeuw and Mr. Kunz took the lead. The School was most successful, and hearty congratulations are due to the General Secretary and his able band of helpers.

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On October 23 we had a meeting of our original Indian Co-Masonic Lodge, No. 101, and there were present members from Lodges in Allahabad, Rangoon, and Adyar, as well as from some foreign Lodges in Great Britain, Australia and the United States. I delivered an address on "Ceremonial in the World-Life and the Life of the Individual". On the 26th, there is to be another meeting. There is a marked change of feeling in the masculine Masonic world about the admission of women to the Masonic arcana. The Grand Orient of France is discussing the subject; there are rumours of the Grand Lodge of England considering the question. The Co-Masonic movement in England and Scotland has gone on so quietly and steadily, without parade or fuss, and has become so widespread, that it is natural that masculine Masons should begin to consider whether it is wise to continue to ignore it. The great difference between British and Continental Masonry is that British Masonry excludes the discussion of Religion and Politics, the two most interesting subjects in human life, while Continental Masonry has never barred them. In the coming reconstruction of Society, Masonry should play a great part; Masons should be builders

of a sane and sober new Society, based on Brotherhood but heedful of order. It should be an agent in calling on the Divine Light to shine on the chaos of the world unrest, and evoke a cosmos worthy of the servants of the Great Architect. Masonry is a system of symbolism, but the symbols convey deeper truths than the superficial ones over which so much time is spent.

A Conference of the Order of the Star in the East was held on October 23, and thanks to its devoted and energetic Secretary, Miss Annie Bell, it proved to be useful and instructive. The Order numbers some thousands in India. I had the pleasure of presiding and also of giving an address. In fact, my addresses have been rather numerous, ten in all, *plus* three Question and Answer meetings. These gatherings are very useful in all countries, but are really necessary in this huge land.

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As this is the first issue since my birthday, I must repeat here my thanks to all comrades and friends, scattered the world over, who remembered me on October 1, and sent kindly greetings. Cables came from places so far apart as Brisbane, Java, Sydney, England, Wales, Switzerland, Shanghai, Maritzburg, Dunedin, Denmark, Holland, Cape Town, Hongkong, Mulhouse, Edinburgh, Sackalesami, Kansas City, Chili, Mexico, Norway, Los Angeles; telegrams from Burma, Ceylon, Pondicherry; from the Indian States of Travancore, Hyderabad (Dn.), Cochin, Kolhapur, Indore, Gwalior, Alwar; from all parts of British India; from Scout Troops, Colleges, Schools, National Home Rule League Branches, the League of Youth, Lodges of the T.S. and Star. Large numbers of letters have also come, one from Nairobi, East Africa, one from Rouen, and one from Formazzo (Italy). October 1 was kept in very many places, and in India with much feeding of the poor. One gathering, called by Rao Bahadur Shiva Pershad, Judge; in Alwar, seemed to me specially noteworthy, as showing the unifying influence of

the Theosophical Society, for Hindūs as far apart as Arya Samājists and Sanātana Dharmītes, Musalmāns, Sikhs, Jains and Christians all met and read extracts from their sacred books. Almost all the State officials and Sirdars were present, and the absence of religious separateness was striking. To all who have sent good wishes I can only repeat what I have said elsewhere, that I will strive to consecrate what remains to me of life to Love and Service.

Birth and Death. They tread closely on each other's heels; they jostle each other everywhere. So it is not incongruous to turn from birthday greetings to the passing away of two veteran members of the Society. I repeat here what I wrote in the September issue of the *Bulletin*:

The Theosophical Society has sustained a great loss in the sudden passing away of that faithful and devoted servant of the Masters, Señor Don José Xifré. He had been out of health for a considerable time, but the final passing was unexpected. Don Jose Xifré was well-known in London and Paris, and many English friends will remember his sonorous Spanish, a delight to the ear, when he spoke for Spain at a British Convention. He was deeply devoted to our H. P. B., who had brought him into the Society, and to whom he owed the change from a man of the world in the Court circle of Spain to an intensely earnest servant of the WISDOM. His country was a difficult one in which to spread the Ancient Truths, but while he was courageous to the utmost, he had all the tact and *savoir faire* of a man of the world and he was as cautious as he was brave. He was a type of the chivalrous Spanish gentleman, and loved the name I gave him of "my Knight". For when H. P. B. passed over, leaving to me her work, he included me in his love for her, and remained utterly unshaken to the end. Between the bigotry of Roman Catholic Spain and the wild passions of revolutionary Spain, he stood unmoved, his hand on the helm of the little Spanish Theosophical Ark, which he guided skilfully, the STAR his guiding light in every storm. For a time he has passed into the Peace, to meet there warmest welcome, and he leaves a gap which his Spanish friends will find it very difficult to fill.

Bombay also has lost a very old worker, a member of the Blavatsky Lodge, who joined the Theosophical Society in 1881, Mr. R. M. Mobedji. A brief note about him was sent to me by our good Brother, Judge N. D. Khandalavala, Khan Bahadur, of Poona, which has vanished on the way, to my great regret. So this brief word of remembrance must imperfectly take its place. The veterans who stood with H. P. B. are passing over one by one, to meet Those

whom they have faithfully served, and to return to our mortal world to take up again the work to which they were loyal to the end.

Mr. Gandhi and “the ^{* * *}Alī Brothers”—as they are called for short—have begun a campaign against education, as carried on in all Colleges and Schools receiving Government grants and affiliated to Government Universities, or even to the Universities of Benares (Hindū) and Aligarh (Musalmān), under Indian management, because they receive a grant from Government. They are having considerable success, having emptied Aligarh College, the first to be visited, and appearing likely to empty the Colleges in Lahore. The parents are naturally terribly upset by the loss of all they have done for their sons’ education, and numbers are arriving in Aligarh to take their sons home and thus save them from being drawn into further follies. As I said at the beginning of these notes, I am writing in Benares, and we are expecting the invasion of the Destroyers to seduce the students of the Hindū University to be false to their duty to their parents and their country. I have given two lectures here to crowded audiences on “Co-operation” and “Non-Co-operation,” showing the advantages of the one and the ruin consequent on the other. But the fun of tilting against the Government has captured the immature minds of the youngsters who, innocent of the ruin involved in Mr. Gandhi’s subtle proposals, only see the side attractive to all high-spirited youths, of baiting the Government. This same cruel use of youths was made in Bengal against the ill-advised Partition, and resulted in the internment of thousands of students, with the result that Bengal is now in the background, void of energy in the political field. The generation that would have been leading Bengal in the van of the propaganda for freedom is broken and dispirited, and there is a gap between the older politicians and the coming politicians that these should have filled.

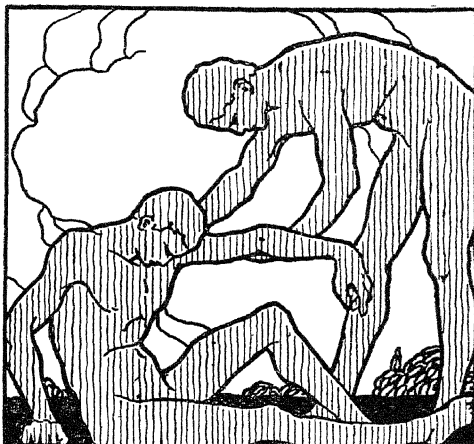
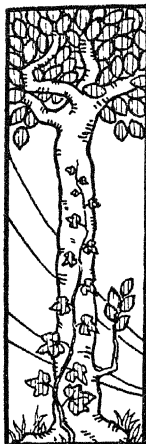
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This movement for Non-Co-operation is no movement of party politics, to which the Theosophical Society can remain

indifferent. It has passed into a phase in which it menaces the very existence of India, her spiritual life, and her spiritual mission to humanity. India, as an original member of the League of Nations, that glorious Herald of the far-off Federation of the World—spoken of, I may remind students, in the book, *Man: Whence, How and Whither*; India, as a Free Nation among sister Free Nations in the Indo-British Commonwealth, in the realisation of which lies the future peace of the world; India, from whom the light of true spirituality shall shine forth for the illumination of the Nations; India, the great Daughter of the R̥shis and Devas, whose immemorial age stretches back beyond the dawn of history—for history tells us of no time when she was not prosperous and wealthy—the contemporary of Babylon the Great, of ancient Egypt, of Greece and of Rome in the days of their glory; India, sleeping for nigh two centuries, but now awake and on her feet; this India is now the mark of all the “Powers of the Darkness of this world,” driven back in the West by the downfall of autocracy in Germany, and now turning their defeated, but still tremendous, energy on India, by whose undoing and hurling into chaos the onward march of the world may yet be checked for centuries to come. These hosts, ever the enemies of the Lords of Light—called Asuras by the Hindūs, Ahriman and his agents by the Zoroastrians, Satan and his angels by Hebrews and Christians, Eblis and his armies by the Musalmāns—they have caught hold of this movement of Non-Co-operation, *because it is a channel of hatred*, their favourite weapon, and are pushing its leaders onward, step by step, into wilder and wilder methods. The gospel of Tolstoy, so fascinating in its beginnings, but so fatal in its inevitable ending of anarchy, the dragging of all down to the sordid level to which society had cruelly reduced its producing class, was one of the causes of Bolshevism in Russia. That infection has been brought over here by Tolstoy’s disciple, M. K. Gandhi, with all the fascination of its philosophical side and the deadly implications covered by that philosophy, while the masses

have not yet become obedient to the Inner Ruler Immortal, the Hidden God in man. The profound truth of that God hidden in every man makes the great force of the movement; the ignoring of the truth that God manifest in His world works by evolution to prepare men for such manifestation in themselves, is the deadly error which leads to anarchy. Men not yet Self-ruled from within, and thus determined to righteousness, must be ruled by Law from without. The destruction of reverence for Law, ingrained in the Hindū religion, the doctrine of "civil disobedience"—the breaking of any law, hitherto obeyed as not against conscience, as a protest against a bad law—was the step which marked the parting of the ways which lead respectively to Freedom and anarchy. It led to the brief madness so cruelly and brutally repressed in the Panjab and, by England's crime in condoning the wicked vengeance inflicted, to the hatred felt against British rule to-day. Mr. Gandhi at the time saw and confessed the error he had made in forgetting the evil elements in society. But his penitence was short-lived, and he is now rushing along the downward path. He began comparatively mildly, by a passive withdrawal merely from Government; step by step he went further, and now advocates rebellion of sons against parents while still dependents and minors, and his last panacea, so far, is the celibacy of husbands and wives until India is entirely free. This is obviously madness, and what further devices he may start no one knows.

Under such circumstances, I call on all students and lovers of Theosophy, the Divine Wisdom, to range themselves under the banner of ordered and progressive Freedom, and to oppose the threatened anarchy, unknown in India until brought here by the disciple of a western anarchist, who had at least the merit that, while sowing revolutionary ideas, he confined himself in action to peasant clothing and the making of shoes.



Brotherhood

MEMBERS OF THE THEOSOPHICAL SOCIETY AND THE NEW CITIZENSHIP

By GEORGE S. ARUNDALE

STANDING as we do to-day on the threshold of an Indian citizenship more real than ever known before, even in India's most glorious days, of imperative moment is an earnest consideration as to how those of us who are members of the Theosophical Society—with all that such membership implies—shall acquit ourselves of the new opportunities and the new responsibilities.

It may be argued by some that in our capacity as members of the Theosophical Society we cannot, without compromising

our Society's neutrality, relate ourselves as members to active citizenship, that is to say to the political, religious, social and educational duties which all citizenship involves. For my own part, however, I do not think we compromise the Theosophical Society's essential neutrality by being active citizens of our Motherland, and by declaring that such useful work as we may be able to accomplish is inspired by our membership of the Society and by our understanding of the principles it exists to promote. On the contrary, if the ideal of our Movement be the promotion of Universal Brotherhood, membership of it necessitates active citizenship, preferably in every department, but at least in some. I, for one, believe that there is no member of the Theosophical Society, however placid, who cannot, who ought not to, exert a Theosophical influence in every field of citizenship—political, religious, social and educational. He may not be able to join a particular political party, but he may at least strive to raise the tone of political life by ever holding before the eyes of men and women the fact of brotherhood, its essential existence amidst the most marked diversities or the most virulent hatreds, and by at least laying down the general principles governing the existence of an ideal polity. He can at least expose the selfishnesses, the pettinesses, the disruptive elements of party struggle. He can at least, whether inside or outside parties, show how the nation suffers when committed to the care of those whose goal is power and popularity rather than service and sacrifice.

As H. P. Blavatsky has told us, "to seek to achieve political reforms before we have effected a reform in human nature is like putting new wine into old bottles". "Make men feel," she says, "and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the National policy, based on human, social or political selfishness, will disappear of itself . . . no

lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old." Now the work of the Theosophical Society in India and in Britain has partly been to make men "feel and recognise in their innermost hearts" the essential equality of Indian and Britisher, the need for brotherhood between them, the recognition of Divine guidance in the joining of the two for a common Imperial purpose, and the common nature of the goal towards which each is striving.

In India, the Society has unceasingly laboured to vitalise her part, to make it living, so that its splendour may inspire her present children to be worthy trustees of the common Āryan inheritance, proud of their race, with eyes joyously fixed upon the coming apotheosis of Āryan culture. The Society began its work through the religious, continued it in the social and educational fields, and now in the political field, while standing aloof from *party* politics and from all political action, proclaims the undying principles of Freedom and Unity, adherence to which will alone ensure the building of a polity in which justice will be meted out to all. In Great Britain, the Society has successfully combated that spirit of materialism which, had it been allowed to triumph, would have killed all hopes of comradeship between the various members of the Āryan family. For even though the wave of materialism might have swept over India in more volume than it has actually done, India could never have been engulfed by it, while the West might well have succumbed, and thus an impassable barrier would have been erected, postponing indefinitely all approach to the goal of human solidarity. Also in the West, the Society has paved the way unceasingly for a better appreciation of the East and its essential value to the world; while the work of the Society in both hemispheres has been to promote mutual respect and ever-increasing understanding. Such has been the general work of the Society; its

insistence on the common foundation of all the great Faiths, so ably set forth in our Theosophical literature, mainly, of course, by our beloved President, largely contributing to bridge the unnatural gulfs cut between members of the one great human family by the illusion that differences of Faith and custom mean difference in stage of civilisation. "What I like best is best," people say, and forget to add: "for me."

The result has been a new citizenship for India, and, in consequence, a new lease of life for the Empire. As Indian Theosophists the question thus becomes insistent: Are we concerned with this new citizenship, and if so, what are our duties? I venture to think that there is little doubt as to the answer we have to give. Indeed, I would go so far as to say that Indian citizenship will fail in being what it ought to be, if Indian Theosophists do not strive to permeate it with the Theosophical spirit—the spirit of justice, tolerance, understanding, service and sacrifice. But, as H. P. Blavatsky points out: "No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism: 'the end of man is *action* and not a *thought*, though it were the noblest'—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit."

Surely at such a time as this, action is imperatively necessary. We have been thinking Theosophically for forty odd years, and there has been much action as well. But with the birth of the new world, and with the coming of the world's greatest Citizen to reshape its forms and to insist anew on the ancient ideals, surely it behoves us to spread far and wide the spirit of good citizenship, partly through precept, but mainly through example.

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Now what can the Theosophist do in the political field without compromising the precious neutrality of the Society as a whole? And here I cannot do better than to quote from a recent address by Lord Haldane to the Social and Political Education League.

The will of the people as the ultimate sanction, yes, but what is the real will of the people? . . . it is . . . not enough if the people express themselves obviously, hastily and under a mere passing influence . . . a distinction must be drawn between a true general will and a momentary or mob will . . . the statesmen responsible to a Nation cannot challenge its will, but they are deeply responsible for doing two things that are not always easy to reconcile. They must do their best to advise and guide their clients, and they must judge whether these clients have, in the utterances of fevered moments, really expressed themselves. This does not mean that there can be any other standard than that of democracy rightly gauged. But it does mean that it is the real and deliberate judgment of the Nation that alone counts. He who fails to understand this and acts on a different hypothesis may find himself arraigned for having taken the people at their apparent word.

I do not apologise for having quoted Lord Haldane at some length, partly because he is probably the wisest statesman Britain at present possesses, and partly because I think he has unconsciously pointed out to us Theosophists our general duty in the political field. As Theosophists, as believers in the existence of a Universal Brotherhood which we have the duty of evoking through the contagion of example, we ought to be nearer to the heart of the great realities than most people. We ought to be less coloured by prejudice, less influenced by habit and custom, less at the mercy of narrowing time-elements, less slaves to the desire for popularity, less the straws on passing popular currents, than those who are not yet awake to the realities underlying all forms. We ought to be clearer visioned than those whose field of sight is circumscribed by narrower understanding. And we ought, therefore, to be on the side of fundamentals, never hesitating to call our people to their duty, even when we seem to stand alone in the task. Adherence to truth as we understand it, must ever be

our watchword, and we must ever be willing to undergo the hardships involved in learning the lesson of indifference to popular opinion, so long as our indifference does not mean callous carelessness, but rather the eager desire to help our brethren in spite of themselves, and more especially when we believe them to be under the influence of passing passion. May I quote Lord Haldane once more :

We cannot compel the people. But we can take up their aspirations when they have justice behind them. However unsatisfactory the demands for the moment made may seem, and however unpracticable it may be to agree to them as put forward, it is always possible to search out the underlying end, and to endeavour, by guiding opinion in the light of fuller knowledge, to give to the end proposed a better form.

I think this passage an admirable statement of the duty every responsible leader has towards the people of his Nation ; and I think the fuller knowledge we as Theosophists possess, enables us to mould public opinion to a very considerable degree. If circumstances prevent us from descending—in these days it is a veritable descent—into the arena of party strife, we can at least unceasingly deprecate all personal hostilities, insist on brotherly relationships, however divergent the political understandings, ever urge the contemplation by all of the common goal, and stress “in season and out of season” those principles which are the foundation of all enduring politics. We can make public opinion intolerant of cant, intolerant of vulgar personal abuse, intolerant of imputations of vile motives, insistent on clean politics, insistent on clean leadership, insistent on respect for the considered opinions of responsible minorities. Every one of us contributes to public opinion, and as Theosophists we have to be active contributors, more especially in view of the richness and purity of the stores from which we are enabled to draw the motives for our daily conduct.

Should we, on the other hand, be so situated that nothing prevents us from descending into the arena of

party strife, I think we have the duty of not hesitating for a moment to make the descent. India is in the early stages of the rebuilding of her house. She is at the foundations, and as the foundations are, so will the superstructure endure. I venture to think that as Theosophists we know better than many the nature of India's ancient dwelling-place, the abode of the Āryan race in its childhood, the dwelling built by the R̥shis and the lesser great ones who followed Them. Ours, therefore, the task—with others who also know—of using the old material for the new building, of erecting a dwelling-place for the Indian people reminiscent of the old home, but adapted, of course, to modern needs and conditions. Our eyes must be on the past and on the future as well as on the immediate present. We must bear in mind the great possibilities open to the Āryan race as disclosed by our foremost Theosophical leaders. We must remember that nothing lasts that does not more or less directly make for brotherhood. We must be idealists, no matter to which party we belong, and, above all, we must see to it constantly that genuine and honest difference of opinion never blinds us to the inherent worth, and value to the Nation of those who, differently temperamentated but looking towards the same goal, see in another pathway the shortest approach.

Obviously, I cannot apply my argument more directly, since I am doubtless addressing members of many shades of political opinion, and being of a particular shade myself, I might not do justice to other shades. All I would say by way of concluding this particular portion of my article, is that our attachment to our party organisation must never blind us to the fact that it is but a means to an end, and that the end—being great and noble—can only justify great and noble means. The end always justifies—*i.e.*, expresses the nature of—the means, but does not justify it in the sense that out of evil good may be

expected. The purity of the political life of a Nation determines the Nation's prosperity, solidarity, and power to command respect. The Theosophist politician must stand for purity, unselfishness and generosity in political life, whether he be a Co-operator or a Non-co-operator, whether Extremist or "Nationalist" or Liberal. Indeed, I look confidently to the Theosophists scattered among our political parties to be the ultimate means of restoring that goodwill and sincere mutual respect which gives the party system of government its principal value among its many, many defects.

So much for politics. I placed politics first, because it comes, I fear, first in interest, and because I know it is first as regards urgency of reform. But it is obvious that the religious aspect of our citizenship is in reality of far greater moment, for the religious spirit—even if not the doctrine of any particular Faith—is at the root of all true citizenship, of whatever kind. Now in the religious field much has already been done by individual Theosophists as well as by the Theosophical Society as a body. But I venture to urge the pressing importance of fuller investigation into the common origin of all Faiths, in the sense that all draw their strength and value from the one Divine Source. *The Universal Text Book of Religion and Morals* has begun this work worthily, and our President's writings are full of references to the common origins, especially as regards Hindūism and Christianity. But there is a great deal to do by way of enforcing this great truth, especially by practical addresses to the people at large, as well as by such practical respect for the religious opinions of others as may be appropriate and helpful, and also by comparative study. The Hindū-Muslim Entente, for example, must rest on far surer foundations than those by which at present it is maintained. It must be an Entente based on ever-increasing understanding, purified on both sides by the sacrifice of the non-essential, by realising indeed that that which offends the principles (not the

prejudices) of others is hardly likely to be a fundamental principle of one's own Faith, but rather a dispensable accretion.

The work of drawing together more closely the great religions of the world must go on ever more actively, as the time approaches for the Inspirer of them all to come among us and live the one ideal life every Hindū, Buḍdhist, Pārsi, Christian and Musalmān should live, no matter what the outer diversity of form or however great the diversity of practice. It will not be well that He should find His children quarrelling among themselves under the influence of the delusion that to each is not given his need and an equal share of the glorious inheritance. And be it remembered that India is the great melting-pot, not only for all religions but for all races as well. It is the great melting-pot of the world, in which is refining that bright metal out of which the great World-Teacher shall fashion a vessel to receive His teachings. As citizens of India, therefore, stirrers of the metal, responsible for the harmonious blending of its ingredients, we have a special duty in the religious field. In the India of the future, religions must no longer disrupt the State as they have so often done in the past. Rather must they enrich and consolidate it; and supremely to the Theosophist is allotted this noble task.

Turning to the social aspect of our citizenship, I would ask you to keep in mind the watchwords "Justice" and "Tolerance" as the bases of the work to be done. Writing of the terrible contrast between riches on the one side and poverty on the other, H. P. Blavatsky has said: "The neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other." So much has already been written and said on the problems of social reform that I hardly think I need elaborate this aspect of my subject much further. But it ought to be said, I think, that in dealing with social problems we must not hesitate to be fearless investigators into the social relationships that obtain

among the various classes and castes in our community. We must not permit custom or public opinion or convention or tradition to dull our sense of duty, although we may rightly conceive that any change for the sake of justice must be made with caution and without impulsive precipitation.

There is no compromise between right and wrong, as *At the Feet of the Master* tells us; and as Theosophists we must take care to discriminate between the expediency which seeks to compromise with duty, and the expediency which seeks but to choose such means as may enable the duty to be accomplished most speedily and enduringly. We must be clear as to our duty, our whole duty, and nothing less than our duty, however much we may in soberness realise that sometimes more haste means less speed, and that direct action is not always the safest or surest. In all cases we should do well to remember that the principle of brotherhood can never be more usefully applied than in our social relations, not forgetting that brotherhood means inequality of position at any particular moment, though an ultimate identity of goal. We talk so much of equality in these days, though we deny it in act in the fearful competition so prevalent everywhere, that it seems well to realise that through a due sense of the inherent inequality of manifested Nature lies the best approach to an expression of true brotherhood. Evolution depends upon inequality, and this fact needs understanding; for from its appreciation emerge the three great qualities so strongly insisted on by Manu—reverence for elders, affection for equals, tenderness towards all younger things. Indeed, I think these qualities sum up the spirit of our social duties as completely as it is possible to sum them up.

Finally, education. Strange to say, we are here on less certain ground, for while much has been done to develop political, religious and social theories, little has been done to develop educational theories. And at any rate, here in India, the

real home of the true science of education, we have done very little to dig away those Western accumulations which have for the past two centuries hidden away that wonderful educational structure of which glimpses are to be found in Manu, in the Itihâsas and in the Purâṇas. Our President has done yeoman service to the cause of Indian education by insisting on the great ancient ideals of education—her work in the Central Hindū College, and since, has been one long, wonderful effort once again to establish the science upon its ancient foundations. Under the glamour of Western influences the Indian people have not hitherto responded as one would have hoped, although there are not a few monuments in the land, testifying to their appreciation of her great services in this direction. Under the Reform Act, however, we may perhaps hope for a great stimulus in the direction of educational reform.

To Theosophists interested specially in the educational problems confronting us in our efforts to build up a truly Indian citizenship, I would suggest that we look back into the ancient scriptures for the basic principles, adapting these, with respectful consideration for the undoubted achievements of Western educational science in the field of method, to Indian needs and to those ideals which we associate with citizenship, whether Indian or non-Indian. It cannot be too strongly emphasised, for example, that the science of education is part of the science of life in all its departments, that education is a lifelong process, that it is the gradual evolution of the various faculties which have to be used year after year, decade after decade, in all the branches of citizenship—political, religious, social. Education is, indeed, the soul of citizenship. Citizens are made by the kind of education they receive. And it is not too much to say that the present confusion, the present overwhelming competition in certain directions, with unchallenged monopolies in others, the inability of our educational system to fit suitable careers to the young citizens it has to train, the unnecessary poverty on the one hand, and the wealth in unworthy hands on the other—all

these are due to the neglect of our Manu's advice and directions, especially as regards the recognition of the varying temperaments and the provision of education suitable to them.

I have no time to enter into details, highly suggestive though these would be. Some of them will be found in the writings of that great educationist, Babu Bhagavan Das; others must be sought in the ancient writings themselves. But search and study, as I know from personal experience, shed brilliant light upon the educational problem, and if public opinion can only be educated to realise the supreme importance of using Indian principles, however useful it may be to impart these in Western forms, we shall find India the messenger to the world of the old-new education some great Western idealists, such as Dewey, MacCunn, Holmes, "Egeria," Montessori, and others too numerous to mention, are groping after, in some cases with no inconsiderable success. But the Theosophist should be the greatest influence in the educational life of his country. Brotherhood is the root of the new education, and, above all others, the Theosophist knows, or should know, what brotherhood means in its detailed application. At least he should know this in theory, and a little also in practice. As Manu points out, those who put their well-reasoned knowledge into practice are superior even to those who know and understand, just as the latter are superior to those who can merely remember or learn by heart. It would be well, indeed, could we apply to our education the spirit and meaning of the caste system, though not, I think, its present practice.

It would be well, could we divide our young citizens as Manu has divided them—into those of *Sāttvic* temperament, who are to be the storekeepers and purveyors of knowledge, of *Rājasic* temperament, who are to rule, to guard and to fight, of *Tāmasic* temperament, who, by their steady attachment, are to accumulate wealth for the Nation, are to become agriculturists, merchants, traders. Then there are those lower in the scale, who are to find their progress in humble service.

And all are to be educated according to their respective temperaments; some coming to school earlier, others later, some having a predominance of intellectual learning in their studies, some specialising in the science of physical exercises, some specialising in commercial learning, all studying science in a greater or lesser degree—some studying the science of government, some studying the science of education—and the girls of these respective temperaments, while predominantly learning with reference to the duties of the home, nevertheless studying the same subjects in somewhat lesser intensity than the boys. And the fine arts are to be studied by both boys and girls, by the latter somewhat more than the former.

Can we discover temperament? I think that modern psychology, with its physiological accompaniments, with its Binet-Simon tests, its Whipple tests, its Galton laws, its psychoanalysis, is beginning to answer in the affirmative. From the psychological point of view we know nothing about the Indian child, though we know much about the Western child. But when education is in Indian hands, and, above all, when Indian public opinion is aroused to encourage the Indian teacher to become efficient and worthy of the noblest of all the professions, we shall find ourselves discovering a whole science of Indian education more wisely and practically foundationed than the education now prevailing in the West; for we shall have a ready-made psychology, at least so far as essential principles are concerned, by means of which we shall far more accurately determine the constituent elements in our young citizens than is possible under the very hazy conditions in which the infant Western psychology finds itself to-day.

The Theosophist should study Eastern psychology. He should study Manu, the Purāṇas and the Itihāsas. If he does, he will gradually sense at least a plan of education fitting into the needs of life, in which every subject, however much it may belong to the *Āparā Viśdyā*, the lower wisdom, is nevertheless regarded as part of the one Divine Science of Life—

physical exercises and games being as much Divine Sciences as all others. The Theosophist, too, is the herald of a truer conception of inter-racial, international, and even world relationships. And if into the hands of true Theosophists, whether or not they be actually members of the Theosophical Society, is committed the charge of every country's youth, there need be no fear of war, of race-hatreds, of jealousies, of inadjustable misunderstandings. For the true Theosophist hitches his waggon to the star of Brotherhood by a cable imperishable, and he can never allow that ignorance which is the root of all the evil from which the world suffers, to strain that cable to breaking-point.

In conclusion, may I say that every word I have written applies to women as to men, fully at least in principle and much in practice? The women are the heart of the Nation, even if we concede to men the arms and the brain. There will be no true citizenship that does not recognise the duty of women to share in the counsels of the State an equal place with men. Every woman, man and child is a citizen of her or his country; and I would even add that the rights and duties of citizenship appertain to those members of the sub-human kingdoms which have their dwelling-places within the land. Too often do we forget our humbler relatives because their voices are less clamant than our own, because might and cunning and intelligence are the right the world recognises, neglectful of the needs of those who have the truer right but not that might which still passes for right. And too often, on the other side, do we forget our Elder Brethren who guide us as much as we will let Them, and who stay us when our mad courses lead us to the precipice of irretrievable ruin. May They too be recognised some day as truer citizens of this land than any of ourselves, as citizens who have served and loved Bhāratmātā far back into the distant past, and who even now protect her against our foolishness and ignorance.

George S. Arundale

FREEDOM

By G. GIBBON CHAMBERS

Let people only be superior to the falsehood that is instilled into them, let them decline to say what they neither think nor feel; and at once a revolution of all the organisations of our life will take place, such as could not be achieved by the efforts of revolutionaries throughout centuries, even were complete power in their hands.

—TOLSTOY

Man is Lord also of the Sabbath.

—*The New Testament*

THERE are two words which come with fresh force to-day because of man's suffering and sorrow. Humanity has been through the "Valley of the Shadow" and now sees new visions. Those two words are "Peace" and "Freedom," and it is to the latter that man is looking, realising that there can be no Peace, either within himself or between nations, without Freedom. Strife within the man; hurry, restlessness—all that is the antithesis of Peace—come from the absence of Freedom within his soul; strife and strikes and Bolshevism and anarchy come from the absence of Freedom within the State, and the absence of that Freedom leads to militarism (that which turns man into a machine, which is that thing most accursèd, capable of killing the soul as well as the body), and thus to war between the nations.

So to-day men turn with new inspiration, with a deeper longing, with a burning passion, and look for Freedom, search for it, fight for it, die for it, as men have searched and died right throughout the ages. And what is this Freedom? Is it

licence to do as one likes ? Is it simply a refusal to obey laws, and to be bound by rule—is it nothing more than a free and independent spirit—is it Socialism—is it Bolshevism—is it Bohemianism ? Freedom, though worshipped in all these forms, is something far deeper than the majority of the followers of either cult imagine. *Freedom is the being able to obey the highest within oneself*—the answering *always* to the Voice within ; the free man is the man who refuses to be to the God *within*.

Freedom means a response, always without consideration of self, of the world and one's parents, to the Dweller in the Innermost. It is that to which Socrates referred when he spoke of the Voice within ; it is that which spoke to Joan of Arc before she went forth upon her mission. Therefore a belief in Freedom involves a belief in the fact that within man dwells a Spirit, that *within* each one is the Kingdom of God ; that within, covered by the emotions, the mind, the physical body, dwells a Divinity capable of commanding all ; that that Divine Spirit within is the real You, and that it is capable of becoming a God. The free man is the man who has broken all the fetters which bind, has cleared away all that hinders the coming to perfection of the real man which dwells within. But that Spirit will only grow to perfection, will only become God, if when we have freed ourselves, we become slaves in the interests of humanity.

Freedom therefore involves two things : the liberating of the Spirit within, and the sacrificing of that Self in the interests of humanity. Freedom, moreover, is only born of Love, for that God within is in essence Love. " God is Love," and Love is God. It is the fundamental in man ; Love calls to the man to free himself ; Love calls him to give himself for his fellow men.

To-day, what is the position ? We are all slaves, " cribbed, cabined and confined ". Few are the men and women

who can rise above everything absolutely free, who can, as it were, float above all that concerns this life, and realise that they, the real part of them, is something entirely apart.

We are slaves to our bodies—what we shall eat and what we shall drink, with what we shall clothe ourselves. Some of us slaves in that we deny our bodies the necessities of life, and some of us slaves in that we give too much to our physical appetites. Slaves to our minds, yet we know that the Intuition is higher than the Reason; to our emotions, our loves, our hates and our fears. Custom rules the lives of many of us; “Mrs. Grundy” and respectability are the gods, especially in the realms of politics and religion. Custom and status are the ruling forces of society. We forget that Jesus stated that only those rules which man has within himself should stand.

Man is more than institutions—better rot beneath the sod
Than be true to Church and State and be doubly false to God.

Slaves again to Law—and what is Law? Public opinion, the voice of the mob, “the many-headed beast,” the mob that has always stoned the prophets. Man needs no law to make him perfect. The lark needs no law to make it sing. The rose no law to make it bloom. “When the fountain finds its freedom, then it sings.” No moral tenet can be imposed by law. The child will naturally grow to perfection, if only shown the path. We first place restrictions that prevent the development of the spirit in man. That then necessitates law, with punishment and reward. We build a state of society which makes man incapable of perfection; we then pass laws, build gaols and asylums and hospitals in which to put the society-made criminal and lunatic and consumptive.

Lastly, we are slaves to the state of society in which we live. To-day it is a great impersonal system which is hard to understand. In the feudal system of the mediæval ages man was a slave to a personal master. To-day he is as great a slave to an impersonal master. One tyranny but replaces

another. Men give their lives for it, women sell their souls for it. We all give our wealth in order to keep armies and navies to protect it. If we cannot get out of it, let us at least realise that we are slaves to it, and fight against it in the interests of ourselves and of humanity.

This, then, is the first essential: to free ourselves, to control the bodies—the physical body, the mental body, the emotional body—to override custom and effete law, and to oppose the social environment of to-day.

Freedom, however, as stated before, implies slavery. Directly the spirit is free, love calls to us, and we give our lives for our fellows.

Is true freedom but to break fetters for our own dear sake, and with leathern hearts forget that we owe mankind a debt? No, true freedom is to share all the chains our brothers wear, and with heart and hands to be loyal to make others free.

Man's object, directly he is free himself, is to establish the Kingdom of Heaven upon earth. Only the free man can aid in establishing the Kingdom of Heaven, for he only is inspired by the love of all humanity. The Kingdom tarries to-day because so few are really free and so few realise "that it is the light, the truth and the fire of love that will create the new world".

Everywhere to-day there are individuals and associations trying to alter conditions and reform society, but the majority will fail because they are inspired either by the love of a cause and an ideal, or by the love of a section only of humanity. Judas had a dream—he saw the oppressed people and felt for their poverty and their suffering—he blamed the rulers and would have driven out the oppressor with violence. When he realised that the way of Jesus was another way, then he betrayed Him. Judas did not *fear* Jesus, as Caiaphas (the Church) and Pilate (the State) feared Him. Judas failed because he loved an ideal and a section only of humanity—the

oppressed. Many to-day have the vision of Judas, and would establish the Kingdom with guns and armoured cars, but—"the Kingdom cometh not by violence". Caiaphas had a vision—the vision of the rule of the strong—peace and prosperity in the land, but by the rule of the few. Caiaphas loved a cause, revered the oppressor, but feared the oppressed. Caiaphas failed because he also worshipped physical force and loved a section only of humanity—the oppressor. Only the vision of Jesus can succeed—the love of ALL Humanity and a belief in the final triumph of love and goodness.

Devotion to and belief in humanity will beget tolerance—"Judge not that ye be not judged". We must be intolerant of the conditions which keep our brother on the bottom rung of the ladder of life, but very tolerant of him who is there. "Truth is a ladder we all must climb." Moreover, one generation often becomes a slave to that for which the previous generation suffered.

New occasions teach new duties, truth makes ancient good uncouth.

They must upward still and onward who keep abreast of truth.

Lo, before us gleam her camp fires, we ourselves must pilgrims be,

Nor attempt the Future's portal with the Past's blood-rusty key.

The same devotion and belief in humanity will lead to a realisation of that true equality based on knowledge that the Spirit, and the same Spirit, dwells within.

I am in the good and the evil, in the fortunate and the unfortunate, in the gifted and the incapable alike. I am not one more than the other.

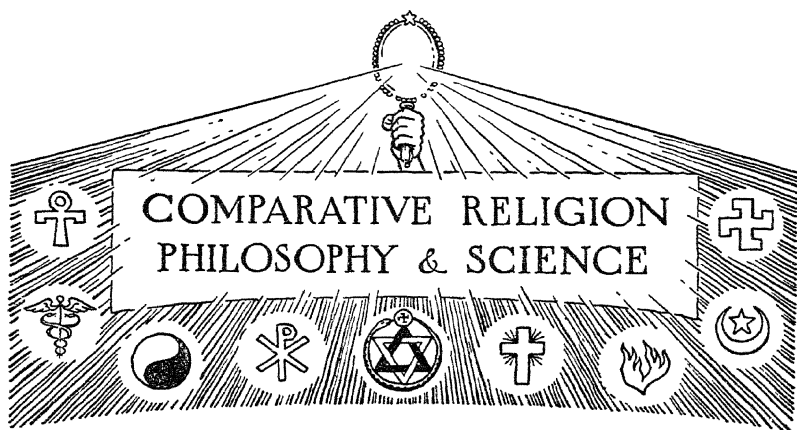
If, however, we throw off all the shackles and give our life to humanity, what then? Persecution, suffering, death. Persecution, because the majority are still slaves. Look down throughout the ages at the record of the Free men—Socrates drinking hemlock, Jesus crucified, Paul stoned and imprisoned,

William Penn imprisoned and banished, Milton and Bunyan cast into gaol, Galileo persecuted; John Knox, Martin Luther, John Wesley, Josephine Butler and Lady Constance Lytton ostracised; Karl Liebknecht and Rosa Luxemborg killed—not by the Kaiser, but by the mob, to whom they devoted their lives.

All failures by the world's standard; but "they never fail who die in a great cause; the block may soak their gore, their heads may sodden in the sun, their limbs be strung to castle walls, but still their spirit walks abroad," and generations after, that for which they died becomes an accepted fact.

To many who realise the true meaning of Freedom will not be given in this incarnation the joy of being a martyr for the Truth; theirs will only be the lot of being hated by their neighbours, of being called "a crank and a pestilent fellow"; but they will know what it is to feel "all conventions left aside, all limitations past, all shackles dropped, the husks and sheaths of ages falling off"; they will have testified to the Truth and have followed the footsteps of the Master. Above all, they will have helped to establish the day when man will say: "O Freedom, beautiful beyond compare, thy kingdom is established! Thou, with thy feet on earth, thy brow among the stars—for ages us, thy children, I, thy child, singing day-long night-long, sing of joy in thee."

G. Gibbon Chambers



THE JUDGMENT OF PARIS¹

By J. HENRY ORME

The scene opens one lovely morn, some thousands of years ago, upon the slopes of Mount Ida, where Paris, the unknown son of Priam, king of Troy, is innocently tending his flocks upon the hill-side pastures. Before the birth of Paris, Hecuba dreamed that she had given birth to a firebrand which caused a conflagration in the city. The interpretation placed upon this was that she would bear a son who would bring disaster upon Troy. Thus it was that Paris, when an infant, was exposed upon Mount Ida, nourished by a she-bear, rescued by a shepherd, and brought up in complete ignorance of his royal birth and position. Growing to manhood he became renowned for his beauty of person, gallantry and accomplishments.

GREAT events often spring from small and apparently trifling causes. A lamp kicked over in a stable started a fire that consumed nearly a whole city; the murder of the

¹ Suggested by an article by Charles H. Farnsworth in *The Musical Quarterly* of April, 1915

heir-apparent to the throne of Austria was the flash in the pan which set the whole world ablaze with war : the finding of a dropped letter has destroyed the hopes of a lifetime. Little thought the handsome Paris, as he gazed far off upon the purple sea, that he would be suddenly called upon to render a decision which would plunge two countries in a ten years' war and cost thousands of lives. It is thus that Fate blinds our eyes as to consequences, and thus we forge our links in the chain of cause and effect.

Suddenly there was a rush in the air as of winged visitants, and there stood before him Hermes, messenger of the most high Zeus, accompanied by Hera, Athena and Aphrodite. Our hero bowed low before the divinities of heaven and asked to what he was indebted for this most unprecedented honour. The three divinities spoke simultaneously, and the result was confusing to the untrained ear of Paris.

"Most gracious ones," said he, bowing low, "the music of your voices in concert so charms my ear that it loses all power of understanding. I pray you let me hear but a single melody that I may better comprehend your meaning."

The divinities flushed with an almost human pleasure and self-satisfaction. Hera spoke first, as became the consort of the ruler of heaven, though there lurked in her mind a fear that she speaks best who speaks last.

"It was at the marriage of Peleus and Thetis," she began abruptly, glancing all the while at a golden apple which Hermes held in his hand. "Everything was going on beautifully and every one who is anyone was there. We were having a perfectly heavenly time, when suddenly Eris appeared, although she had not been invited. This caused quite a little flutter amongst us, for we wondered what form of discord she had come to scatter. But we did not have to wait long. With a smile of amusement and contempt she threw this golden apple among us—read the inscription."

Paris took the lovely trophy from Hermes and read the inscription thereon—"To the Fairest". A shudder went through him, for he knew how vain the goddesses were, and how jealous of each others' charms. Intuitively he felt that the great moment of his life had come.

"Well?"

"His most gracious majesty," said Hermes, "with rare foresight declined to make the decision between the present contestants, and commands that you shall judge them and choose which one is fairest."

Paris trembled. Before the wild animals of the forest he felt no fear; the most formidable opponent only awakened the realisation of his own great powers; yet he quailed in fear before the thought of deciding between these three most powerful and vindictive goddesses of heaven. He well knew that for one friend he would have two enemies. He was also somewhat acquainted by tradition with the nature of the divinities, and knowing them to be still on the *Pravṛṭti Mārga*, quite logically expected that they would seek to influence his decision by offering him some of the objects of sense.

Hera was the first to speak, the other goddesses discreetly withdrawing in her favour. The moral code must have been somewhat different in those days and more open, for it astonishes us that she made her offer of bribery to the court before the other contestants, without embarrassment or effort at concealment. Or could it have been due to the clairvoyant faculties of the divinities which rendered deception impossible?

"Most noble Paris," said Hera ingratiatingly, "if you will choose me as the fairest among the divinities of heaven I will give you power second only to that of Zeus, my royal husband. You shall rule whomsoever and wherever you please. Mortals shall do your bidding more readily than the command of kings.

Instead of tending sheep upon a lonely mountain-side, you shall rule in the cities of men. Give me the apple, I pray you."

Paris stood silent. Tempted? Yes. He was not the first man to be tempted through love of power, nor was he the last. It is an old, old story, this offering a man all the kingdoms of the earth if he will surrender the higher to the lower self. Paris was tempted, but not overcome.

"I will give you wealth also," added Hera, fearing that she had not made her bribe strong enough. "With wealth and power you will be irresistible. The gods of heaven will envy you."

But Paris toyed with the golden apple and waited, glancing the while at the other divinities. Then spake Athena, patroness of the arts and sciences, goddess of knowledge, and deity of righteous warfare.

"Most noble Paris," she began, with a stirring martial ring in her voice, "it touches my heart to see you, the son of a king, tending sheep upon a lonely mountain-side. How can *you*, who could be a great warrior, content yourself with a life so unworthy? You have noble blood in your veins, strength in your arm, courage in your heart, valour in your soul. I will make you the greatest warrior in the world. Legions will worship you, nations will do your bidding, your own people will bless you. You will be renowned abroad, minstrels will sing of your deeds, and future generations shall think of you when they wish a pattern and example; even the high Olympians will watch you with pride and envy, and you shall have a voice in the affairs of men and gods. Glory and honour shall be yours for evermore."

Paris was sorely tempted. The offer of Hera seemed small beside the fame and glory which Athena offered. His blood leaped fast within him as he thought of the great deeds he could perform, of triumph in battles, of nations conquered and glory won. And yet, something told him that these were

not the supreme offerings of life, so he waited for Aphrodite to disclose her purpose.

The goddess of love and beauty showed no impatience or uneasiness while the other divinities made their offers to corrupt the court. She knew that after all Paris was but a man, with a man's strength and weakness, and a man's most vulnerable spot. With supreme confidence in the irresistible power of her bribe, Aphrodite spoke.

"Most handsome Paris, you who are as beautiful as the sun in heaven, what have power and wealth and martial glory to do with you? You were fashioned for love and beauty, and without them you could never be happy. With what the ox-eyed Hera and the cold-browed Athena offer you would live a life of emptiness, ever pursuing, ever accumulating, yet ever unsatisfied. Wealth, power and glory would but increase your desire and leave you cold and desolate, as though suffering from an insatiable thirst which even the nectar of the gods could not quench. Love alone will give you your heart's desire, warm your nature, and stimulate you to fresh endeavour. Look, I offer you not merely a lovely woman for your joy, but the most beautiful woman in the whole world, one for whom the gods would leave their high estate and become mortals, were it possible. A woman 'fairer than the evening airs, clad in the beauty of a thousand stars'; a form of divine perfection, a face of undreamed-of beauty, and eyes so deep and lustrous that you will read therein the very secret of your soul and be lost in their unfathomable depths. She is yours if you will but award me the apple."

As Aphrodite spoke, Paris yielded himself to the rapture of the visions which she placed before his senses, while will and reason fell captive to desire. When she ceased speaking, he stood still a moment as one entranced, while he gazed in ecstasy upon the vision of Helen of Troy. As one in a dream, he took the apple from Hermes and awarded it to the

goddess of love and beauty, murmuring softly : " Lead me to her, let me see her face."

Looking at the old story symbolically, and putting aside many possible interpretations, we see that it bears directly upon æsthetics. Hera offers will or power, Athena offers martial glory and honour, Aphrodite offers beauty ; Paris chose beauty. Was he wise in choosing beauty when he could have had the other gifts ? Was he controlled by the senses ? Is happiness the end of being, the goal of living ? and did beauty offer him more happiness than the other things ? Removing Paris from the argument temporarily, and making it quite impersonal, if it can be shown that the pleasure accompanying æsthetic activity is no stronger, more unique, or universal than that which arises from practical activity, will it not then be necessary to find some other reason than that of pleasure gained or expected, in order to value rightly the judgment of Paris ? Both our intellect and moral nature rebel at making mere pleasure the end in any great pursuit. We desire it as an accompaniment of worthy deeds rather than an end in itself. It is to damage the worth of beauty at the outset to say that its value is in the direct pleasure that it gives.

Let us take four types of men and see how they will view the same thing. Let us imagine a practical business man, a scientist, a religious man and an artist, standing in the presence of a Californian waterfall.

The practical man at once sees an enormous power going to waste, that could be utilised to light the cities in the valley below. Then, too, all this water could be held in reservoirs and used to irrigate the arid acres below. There would be an enormous fortune in it for him, if he could engineer the deal. His whole nature glows with the material, practical possibilities before him, and his next thought is given to securing

control of this stream and diverting it from its natural course to the sea into different channels, until at last it pours a steady stream of gold into his coffers. With these prospects in mind his heart beats rapidly and life seems wonderfully worth living. He is surely happy; intensely, impatiently happy.

The thoughts of the scientist, as he views the waterfall, are quite different. He thinks of how the sun's rays have evaporated the water of the ocean and drawn it upwards to be condensed and precipitated as snow upon the mountain-top, later to rush downwards, ever seeking its way towards the sea. He notes that during the centuries the falling water has worn away the ledge of rock, disclosing different strata whose arrangement proves some theory he has long held. Then, too, here is a rare fern that he has never seen before; and what species of bird is that which drinks on yonder side of the granite pool? His mind is all aglow, and at once he is cataloguing, classifying, speculating, preparing to place before his fellow scientists the results of his observations. He too is happy; very, very happy.

The attitude of the "religious" man is quite different. The practical and scientific aspects of the scene before him do not engage his mind. With a heart filled with love for God he sees in this some further proof of His power, another testimony to His greatness. Whose hand but Jehovah's piled those rocks high into the heavens? Whose hand but Jehovah's cleft the chasm before him? Is not the song of the waterfall the voice of God? Are not all these beauties further proofs of His goodness, greatness and love? And is it not his especial privilege to witness and enjoy them, since he is a chosen follower and worshipper? With heart overflowing with devotion he chokes down the sobs that rise in his throat while tears stream from his eyes. He too is happy, for God is good and great and he is a child of

God. Some day he will know the Father—he and the faithful.

And our artist? What are his thoughts and feelings as he gazes upon the same scene? His attitude of mind and heart is entirely different. The view does not suggest stocks, cities, geology; nor religious worship, dogma, or a proprietary God. What he sees does not lead back to himself or what he is to do, but the self is lost in the glorious sight before him. Almost unconscious of motion, he moves his body from point to point that he may get many views of the lovely scene; he must get a different light, another angle, a changed perspective. One picture after another is imprinted indelibly upon his mind; but his soul is lost in contemplation. Spellbound he seeks no further—he rests.

The sight of the first three led directly away from what was before them to other acts and consequences, becoming a link in the chain of cause and effect; while the artist, instead of being led away, focused his attention upon it and was lost in contemplation, isolated for a time from the outside world. In these rapt moments he lost all thought of time and space, of cause and effect, while past and future were blended in an "eternal now". "Not struggle but attainment, filled his soul with heavenly beatitude." For a moment he contacted the great Reality. Comparing what the waterfall offered to the four who saw it, with what the goddesses offered Paris, we find the same parallelism: on the one side, power, wealth, glory, advantages, each leading to another; on the other, all future advantages forgotten in the beauty of the moment.

Here we evidently have two standards of value. To the business man the waterfall meant wealth and business opportunity; to the scientist it meant new theories, new specimens, and perhaps new honours among his fellows; to the preacher, further proof of the goodness and greatness of God,

confirmation of his theories of creation, deity and dogma. But no such measurement can be applied to the artist's experience; his moment of realisation, wherein he was merged in the larger self, is its own justification and reward. In one case the value of the thing is in what can be done with it; in the other the value is in the thing itself, or the mood it awakens, or what it means to the individual in his experience. The offerings of Hera and Athena were power and glory, and their happiness lay in the promise of what could be done with them. Aphrodite offered beauty, and the value is in the gift itself. One wonders how many men of the twentieth century would chose as did Paris? The difference between the estimate of the Greek and the moderns is largely a matter of externals, due to differences of education and modes of living, rather than to any change in the nature of human beings. They had their great men, their great spiritual ideals and high ethical standards; and for æsthetics they have excelled the whole modern world. *Our* progress has been measured largely in terms of material welfare, in the manner of how we live, how fast we can travel, in the comforts of "civilisation"—rather than in how high can we keep our thought, how unselfish are we, how much do we love. One standard of values asks: What can I do with it? What can I exchange it for? How much pleasure will it bring me in exchange? The happiness is anticipatory—not in the thing itself. The satisfaction comes from the objective.

With æsthetics, with art, it is quite different. The value lies in the thing itself, not in what it may be exchanged for. The mood it awakens is its own recompense; one desires nothing more. One standard is objective, practical, measurable, and can be stated in terms of what is done. It belongs to the form-side. The other is subjective, belongs to the life-side; it cannot be measured, and is not stated in terms of action but terms of being. We give *reasons* for things

belonging to the practical, form side of life ; but we give only *affirmations* for the things belonging to the æsthetic, the emotional. For example, the value of wealth, power and glory can be stated in terms of what results in consequence of their possession. But by what kind of scale would one measure the worth of beauty ? Those who cannot differentiate these two standards, and who apply the same measurement interchangeably, are ever put to confusion. These two fractions of life cannot be reduced to a common denominator ; only the soul can properly evaluate them. We cannot speak of one in terms of the other. Both kinds of value are real, but the worth of one cannot be judged by the standard of the other.

We need no argument to convince us of the value of the practical attitude. The Trojan War might have been averted, had Paris paid more attention to consequences. The world would soon come to grief, could we not measure to some extent the results that follow actions. On the other hand, the value in the æsthetic attitude is this very detachment from the consequences of things about us, and in the possibility it gives of being able to forget the personality with all its passions, littlenesses and selfishness, and realise a higher, bigger, altruistic self, in harmony with the Great Self of the Universe. Only this union with the divine can bring harmony ; this is fundamental, and has been sought ever since man realised himself as different from the brute. It was this yearning for union with the divine that made Paris choose beauty, instead of power or wisdom. For centuries the Greek has stood as an example of the value of the æsthetic and its influence over man. The passion for possession has obsessed us. Man has to learn that *being* is as necessary as *doing*, and that the inner life is as important as the outer.

Emotion is a strong unifying force, cohesive and constructive in its higher workings. Unselfish emotion is one of the ways in which we add permanent faculty to the consciousness to be used life after life. Here is where the value of art and the æsthetic emotions comes in; they arouse and stimulate the synthetic, creative faculties of the soul. Take the love-emotion, for example; is it not phenomenal in its stimulation of the creative powers of the mind? Does it not always, in those whose higher faculties are working, urge one to the creation of *something*, be it a big industry, a chair, a picture, a book, a poem or a song? Did love ever stimulate one to study mathematics? Science, mathematics and philosophy exalt the powers of the intellect; religion and art the powers of the emotions. Religion has had the profoundest influence upon art throughout all history. Religion has stimulated the emotions, which in turn have urged the creation of masterpieces of painting, sculpture, music and literature. Intellect alone makes one a scientist, mathematician, philosopher. These enjoy the beauty of *ideas*, but they do not feel the compelling necessity of giving them perfect physical embodiment. "Religion upholds the ideal of spirit triumphant *over* matter; art upholds the ideal of spirit triumphant *in* matter." One emphasises the divine transcendence, the other the divine immanence. They are complementary and, like the mystic and occultist, represent two modes of the Divine Consciousness working in our universe. "The saint realises his divinity by escaping from the limitations of form at the command of Spirit: the artist, in pouring out his Spirit into the limitations of form."

Beauty is an expression of the divine immanence; it is the Self veiling itself in matter to entice man to further pursuit of Itself, thus drawing him back to his Source. It is characteristic of man that he be attracted to objective beauty, confusing the soul with the form, and thinking physical beauty

the natural outward and visible sign of an inward and spiritual beauty of character. It has been well said that a man loves with his eyes. Studying Paris from the purely human standpoint, it will be seen that he was no exception to the general run of men. He chose beauty, but he chose it in another. He chose it from the form-side instead of the soul-side, and many a man does the same thing to-day, fancying in his illusion that the soul of a saint and the heart of a woman are mysteriously blended and hidden behind a lovely complexion and beautiful features. Many modern Helens are as badly illusioned.

Had Paris devoted himself to developing the beauty of his own soul as strenuously as he pursued beauty as embodied in another, he would not have gone down in defeat, to see, from the other side of life, the woman he loved pass to the home of her former husband. Yet this must have shown him that only that is one's very own, to have and to hold, which one possesses within oneself. After the fierce strife of passion and disappointment had died out, he must have seen that all he possessed of what he had fought so strenuously for, was the experience which the holding and losing had brought him, with whatever qualities he had gained in the struggle. He must have learned that, fascinating as is the pursuit of qualities in another, the only true satisfaction comes from developing them in oneself. And again, in moments of disillusionment, when he could see more clearly, he may have found that much which he fancied existed in the other, and which made the quest so fascinating and the possession so necessary, was but the ideal in his own mind projected upon the mirror of another self and reflected back to him.

The subject would not be even partially complete without some mention of the bribe irresistible which influenced the judgment of Paris and brought about the Trojan War, a theme to which Homer and Virgil have done ample justice. Helen of

Troy moves through Greek heroic legend as the desired of all men and possessed by many. To the Greeks she was "one of those ideal creatures of the fancy over which time, space, circumstance and moral probity exert no sway". She was the embodiment of their ideal of physical beauty, the desired of all desirers. Looked at exoterically, there is something indelicate, to say nothing of unconventional, in her various love affairs; they seem the ancient pattern and example for some of our modern celebrities. Looked at esoterically or symbolically, there is a deeper meaning to all this. It shows the Greek love of beauty, their willingness to struggle and fight for it, their devotion to an ideal of beauty which outweighed every other consideration.

Their civilisation, from the standpoint of æsthetics, philosophy and art, was the grandest the world has ever seen. We excel them to-day only in science and mechanics. What more natural than that they should take the most beautiful woman in the world as their Ideal of Beauty, and make everything secondary to possessing *her*, their symbol of beauty? And the gods of heaven watched with eager interest, favouring now this side, now that, thus adding the religious touch necessary to their imaginative, mystery-loving natures. The fact that various men held the fair Helen at different times means that these individuals so earnestly and sincerely sought and aspired to beauty of life that they attained it. Thus was beauty seen to be not the property of one individual but the possible possession of all who strove diligently enough. And the fact that Menelaus had this beauty and lost it, indicates that for a time he fell from his ideal. But by fighting a personal battle that was Trojan in its magnitude, he once more rose triumphant and regained the Ideal Beauty which for a time he had lost. Looked at in this way, what seems indelicate from the objective viewpoint becomes sublimely beautiful from the symbolic, and instead of the struggle of many men for one woman, we

see the effort of a whole race, typified by its leading members, to achieve an Ideal of Beauty of life placed before it by its Divine Teacher.

We must not underestimate the practical, for our outer life depends upon it; but at the same time we must learn the true value of the inner, synthesising within ourselves the two standards of value, and gladly put aside the strife for possession to win the peace of realisation, which is so beautifully illustrated in the judgment of Paris.

J. Henry Orme

GULISTAN

SA'DI has sung his Garden of the Rose.¹
Time (philistine !) on Sa'di and rose has flung
His dust. Yet from the heap a wild flower blows—
The song by Sa'di sung.

JAMES H. COUSINS

Gulistan, in Persian, means Rose Garden.

WHO ARE THE DEAD?

By F. B. HUMPHREY

THERE is a theory found in the Bible, which at first sight is somewhat startling, but on consideration and investigation takes on the form of reality. It is the idea that birth in the physical body is really death, and that death, or release from the physical body, is in reality life. James Pryse states that in Plato's *Gorgias* Socrates is represented as saying: "I should not wonder if Euripides spoke the truth when he says: 'Who knows whether to live is not to die, and to die is not to live?' And we perhaps are in reality dead. For I have heard from one of the wise that we are now dead, that the body is our sepulchre, and that the part of the soul in which the desires are contained is of such a nature that it can be persuaded, and hurled upward and downward."

This view of death sustains the theory of many that the Fall of Man, as set forth in *Genesis*, is the descent of the spirit of man from heaven into generation, or birth; *i.e.*, the leaving of a condition of freedom and happiness, and the taking on of a condition of death and suffering. In the 7th Chapter of *Romans*, verse 6, St. Paul exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?"—or, as the marginal note explains, "this body of death".

This theory also coincides nicely with a widely accepted doctrine of the purpose of the prophets and the vicarious atonement of the Christ. Isaiah says, in the 42nd chapter and

7th verse, that He comes "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". The "prison" and "prison house" here referred to, is the physical body. Notice, too, that the phrase "blind eyes" is used, and not "eyes of the blind". Again, in verse 1 of the 61st chapter, he says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*." The "captives" and "them that are bound" means those who are imprisoned and bound in physical bodies.

The doctrine of the vicarious atonement of Christ is that Christ descends from the right hand of God, gives up a heaven life of eternal bliss, and takes on the form of man in order to help him who was lost, or dead in the body, to become resurrected and attain eternal life. Jesus says, in *Luke*, XIX, verse 10: "For the Son of man is come to seek and to save that which *was* lost." This means those who are already lost, and does not mean those who would be lost if they died without knowledge of and belief in the Christ and His salvation.

In the 18th chapter of *Matthew*, verse 11, Christ puts it exactly this way: "For the Son of Man is come to save that which was lost." And in *John* He says: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" It is evident that the purpose of the coming of Christ was to save what we call the living, but who are really dead and lost to all spiritual life. This is the salvation which he brought.

The method of the attainment of this salvation is by a new birth. It is tersely stated in the 3rd verse of *John*, III: "Verily, verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God." That is, man is now dead in the body, and if he is to gain eternal life,

he must be born of the spirit. This plan of salvation by rebirth, as revealed by Jesus, had been one of the mysteries of the ages. Jesus expressed surprise that Nicodemus, a master of Israel, did not know it. That Jesus came to save the *dead-living* is further evidenced by verse 25 in *John*, V: "Verily, verily, I say unto you. The hour is coming, and now is, when the dead shall hear the voice of the Son of God and they [the dead] that hear shall live." Peter says in *I Peter*, IV, verse 6: "For this cause was the gospel preached also to them that *are* dead, that they might be judged according to men in the flesh, but live according to God in the spirit." That Christ meant those who were still in the physical body is proved by the 24th verse of *John*, V: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life." The *Old Testament* idea that men born in the body are in prison is also set forth in the *New Testament* in *I Peter*, III, verse 19, where it is stated: "By which also he went and preached unto the spirits in prison." The phrase "spirits in prison" is significant. In that it does not say "men in prison," it is made plain that it is not a literal jail that is meant.

This release from death, or the prison of the body, is the purpose of the new birth. To bring this knowledge to man, Christ left the richness and joy of heaven. Paul says as much in *II Corinthians*, VIII, verse 9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." If we are released from this physical prison, we have a new mansion, a heavenly mansion, in which to live. Paul writes in *II Corinthians*, V, verses 1, 2 and 4: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to

be clothed upon with our house which is from heaven: For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." The idea of Paul here seems to be that it is not that we wish to discard the physical body, but to add the spiritual body to it. Thus, if a man adds this spiritual body, he becomes, as Paul says in verse 17, "a new creature; old things are passed away; behold, all things are become new." This is the new birth.

This brings us once again to the mystical interpretation of the scriptures. In other words, it is not that release from the physical body which we call death that gives life, or immortality. Rather it is the birth of the spiritual body, whether on this side or the other side of the grave, that gives eternal life. In his *Epistle to the Ephesians*, chapter II, verse 1, Paul says: "And you hath he quickened, who were dead in trespasses and sins." And in verses 5 and 6 he goes further and says. "Even when we were dead in sins, hath he quickened us. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This is the mystical resurrection of the dead. Speaking of this matter, Paul says, in *Philippians*, III, verses 11 and 12: "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." And in verse 21 he says: "The Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The word here used is "change" and not "drop". And so it is stated in *Ephesians*, chapter II, verse 15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

This whole view of life and death presupposes that man is a Spirit. In *John*, X, verse 34, Jesus says: "Is it not written in your law, I said, Ye are Gods?" And *Psalms* LXXXII, verse 6, states: "I have said, Ye are gods; and all of you are children of the most High." In verse 18 of *John*, V, it is put even more plainly: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." Paul says, in *Romans*, VIII, verse 16: "We are the children of God."

Man, being a Spirit, a God, sends down a ray, or part of himself, into matter; *i.e.*, is crucified in the flesh in order to come into manifestation, or generation. In *I Peter*, III, verse 18, "being put to death in the flesh" is the expression used. The consciousness leaves the heaven world with this ray and takes up its abode on lower planes of matter, and is called the soul. The soul, for further manifestation, buries itself in a physical body, by means of the senses of which it may gain knowledge and develop the latent qualities of the Spirit into conscious powers. Souls which are concerned wholly with things of the body and the material life are said to be dead, lost to the purpose of the incarnation. The consciousness becomes entirely immersed in the physical body and loses the vitalising force of the Spirit. Before the soul can regain eternal life, it must be born again, *i.e.*, become conscious of its divine Self; and to do this, a new or spiritual body is developed, by means of which it may re-ascend, be resurrected, to higher spheres of being—in other words, to heaven. When the ray is sent out into incarnation, a certain amount of force is sent with it; but this is soon spent upon the physical plane, and as there is no conscious connection between the incarnating ray and the Spirit, the soul feels itself lost.

To restore this conscious connection between the soul and the Spirit, between the Son and the Father, Christ came to

earth, and was crucified and buried in the body, that by example, He, in His vicarious at-one-ment, might show mankind how to become one with the Father. He was able to spiritualise His physical body, and became one with the Father. He says, in *John*, XVI, verse 28: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" And in *John*, XVII, verse 11, He says: "And now I am no more in the world, but these are in the world, and I come to thee." Speaking of His disciples, He says in verse 16: "They are not of this world, even as I am not of this world." Praying for them, He says in verse 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one is us." Christ's atonement is said to be vicarious, delegated, because He had already achieved His release from birth (death), and it was not a necessary step in His evolution or perfection. He offered Himself a living sacrifice, and was sent by God, delegated, to be an example to all men. "The Lamb slain from the foundation of the world," is the way it is stated in *Revelation*, XIII, verse 8. In *I Peter*, II, verse 21, we are exhorted: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." That this achievement is possible to all men is evident from the words of Christ in the 13th verse of *John*, III: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

When incarnated, and "being dead in sins," the soul is spoken of as being dead; the raising of the consciousness from the material to the spiritual plane, and the return again of the soul or Son to its union or oneness with the Spirit or Father, is called the resurrection to the life everlasting, because there is a consciousness again of the inflowing of the force of the Divine Spirit or Holy Ghost, and the soul has

been "raised up" and "made to sit in heavenly places," having returned home to the Father.

. For, indeed,
The Self comes not on earth to sow the seed
Of poppied lethargy which men call peace,
When from the soul's ennobling toil they cease :
Nay ; when he comes he sows the seed of strife,
The struggle to achieve immortal life.
The Self Divine must sever that which dies
From that which dies not.
Whoso my true disciple wills to be,
Let him renounce, at once and finally,
The fancied self of him, that fondly clings
To animal existence and the things
Which to the Self Eternal are but dross,
And let him patiently sustain his cross—
The feeble human form of moulded clay—
And follow Me upon the shining way.
He, selfish, who his soul would find and save,
Shall lose it in the gloom beyond the grave ;
But he, forgetting self, who seeks to bless
All beings, and in lofty carelessness
Loses his soul among the whole mankind,
In the Eternal Light his soul shall find.

Who, then, are the dead ? Who, the living ?

There can be no better answer than that given in *I John*, III, verse 14 : " We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

F. B. Humphrey

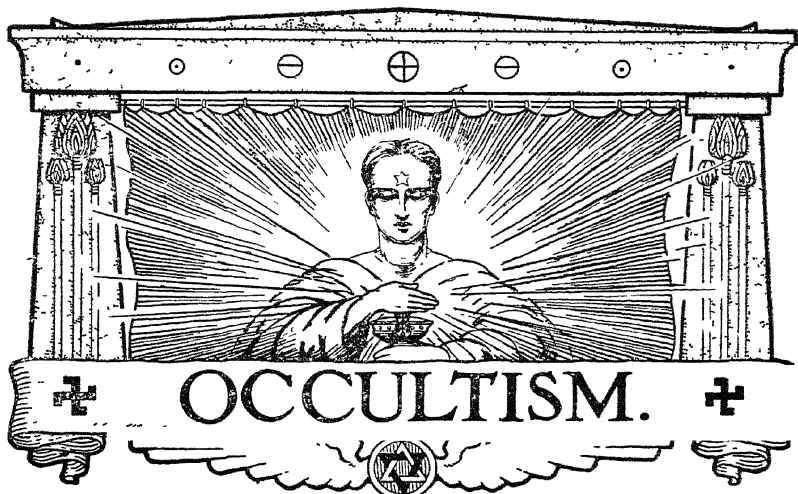
TRANSMUTEMINI

I WROUGHT my love into a sacrifice,
 My tears into a tenderness ;
And were my gift returned me twice or thrice
Itself, I would reject the meagre price
 Of this my new-found blessedness.

Into a sacrifice I wrought my love,
 My night into a morn of joy ;
There is no gift like giving, and no love
Like loving ; this, all other joys above,
 No hopeless passion's pains alloy.

I wrought my love into a fadeless crown
 That those beloved brows should bless,
And dressed my injury in smiling gown,
And wrought frustrated yearning's fretted frown
 Into a deep forgivingness.

D. M. CODD



SAINTS AND PATRON SAINTS

By THE RIGHT REV. C. W. LEADBEATER

A SAINT is by the definition a holy man, for the word is derived from the Latin *sanctus*, holy. But what are we to understand by that? Turn to the account given in the Christian Bible of what is commonly called the Last Judgment, for though the popular theory of that event is so distorted as to be an absurd travesty of the truth, there is nevertheless a lesson to be learnt from it. Those whom the King put on His right hand in that story were those who had fed the hungry, who had given drink to the thirsty, who had clothed the naked, who had visited those who were sick and in prison. This account is (according to the Gospel) spoken by the Christ Himself, who is to be the judge on that occasion, and therefore

presumably must know something of the procedure ; and He specially mentions those people as the saints, but does not attach that name to any man because of his belief in this doctrine or that. He does not say a word about what these people believed or what they did not believe ; He says only : "Those who have done such things to one of the least of these My little ones, have done them unto Me." Those are the true holy men—those are the saints. What they believe is of no importance whatever ; it is what they *do* that counts. They may be Hindus, Buddhists, Zoroastrians, Muhammadans or Christians ; if they do these things they pass the examination, and are saints. So we see what kind of men and women we must be if we are to follow in the footsteps of these holy ones whom we commemorate.

A great deal is said in the Roman branch of the Christian Church about the intercession of the saints. They are asked to pray God for us that our sins may be forgiven, and that we may be helped in various ways. On the other hand, in other branches of Christ's Church we find that very prayer to the saints regarded as a dangerous superstition, for the ignorant say that Catholics allow the saints to get between them and God. A curious expression, because it is obviously true that the saints *are* in development between ordinary men and God. The saints are higher than we, and certainly infinitely lower than the Deity of our solar system. So they *do* stand between us ; but why it should be considered wicked or dangerous to ask for any help they can give, I have never been able to see.

Those who understand do not ask for intercession on the part of anyone, because they know that God is a loving Father and that He is all the time doing for all of us the very best that can be done at the stage where we happen to be at the moment. We do not need anyone to pray Him to do that for us. What we need is to try to make ourselves more worthy of the help which He is all the time pouring out upon us, so

that we may be the more susceptible to it, and better able to profit by it. That is our side of the bargain, that we should try to live as He has told us to live; that we should try so to live as one day ourselves to reach this very sainthood of which we are thinking.

Is there, then, any use in praying to the saints, if we do not want them to pray for us? They can do a great deal, no doubt; but they also, like the God whom they serve, are already doing what they can; we may be very sure of that. A great deal of the misunderstanding which has surrounded the question of sainthood comes from the forgetting of the great fact of reincarnation. The idea all through the Middle Ages was certainly that the saint, having left earth, had passed away into heaven, and so was close at hand to plead with God, as a kind of friend at court. Many Christian hymns voice that idea: "There they stand in heavenly glory," etc. That is quite true in a sense; but it does not mean that they are in some special place, some heaven set apart from the rest of God's evolution.

The great saint has raised himself into a position where he does continually walk in the light and the glory of God's countenance, whether he be what we call alive or what we call dead, because it is the man himself, the ego, the soul of him, which knows and enjoys all that glory and beauty. Thus what is said in those hymns is true, if only we understand it symbolically, as it should be understood. We must avoid the idea that the saints are all living together somewhere as a great community round the feet of God; God is everywhere, and those who draw nearest to Him are those who serve Him best, not merely by verbal worship of Him, but by action in His service in spirit and in truth.

Many of the saints to whom people pray are incarnated here on earth, and some of them walk among us now. Nevertheless, they, as souls, receive the outpouring of love and

devotion which is given to them, and it is certainly helpful to them, not only by its direct action, but also because of the response which every such outrush of love and devotion calls forth from them. To outpour in response is part of their evolution, and much good is also unquestionably done to those pious souls who by their love evoke the blessing from the saints.

Some of us may not have been accustomed to such an idea as that, and so it may not appeal to us; but the fact that a particular suggestion does not appeal to us is no proof that it may not be helpful to other people of different type. Many thoughts that have been put forward in the name of Religion may not especially commend themselves to us; but why should we condemn them if they are useful to some other servant of God? Why should he not take them and make use of them?

We cannot expect to cast the whole world in our own mould; it would be a very dull place if we could! There must be all kinds of people in it, and each of these kinds of people must have its own way. They have already their own enjoyments; they have their own work, which they can do better than we could do it probably, whereas if they tried to do our work they might find themselves rather helpless. Can we not see that they must have their own way of approaching God also, and that the path which seems so straight to our eyes may not seem by any means the most direct to them, because they are starting from a different point? As we have so often said, to try to force people to take our view is exactly like drawing a man away from one side of the mountain where he stands, and saying: "You must not start from your own place; you must come round to my side of the mountain, and start afresh." The man might reasonably reply: "That may be the best way for you, but it is obviously not so for me."

It is exactly the same in religious matters, and that is why it is so foolish to try to convert a Hindu, a Buddhist, a

Zoroastrian, a Muhammadan, to Christianity. A mission to African savages may have its utility, for it sometimes brings mental, moral and hygienic advancement to its converts, and Christianity is certainly an advance from fetish worship; but foreign missions to civilised races are nothing but a waste of time, money and effort in an endeavour to improve upon the divine arrangements. It is not by chance, but by the will of God, that one man is born a Buddhist, another a Hindu, and another a Christian; God puts each man in the environment which he has deserved, which gives the best available opportunity to develop the qualities which he most needs. It is no business of ours to interfere with that arrangement; and if we do so by telling a person that he can attain the goal which God intends him to reach only by abandoning the path which God has chosen for him and following our prescription instead, we are making a false, foolish and presumptuous statement.

Sometimes a man, having carefully studied various religions, elects to change from one to another; he has of course an incontestable right to do this, and it may quite possibly be of benefit to him, for he may have absorbed all that he can along one line, but may be able usefully to supplement his information or experience by adventuring in another direction. Because of that, we should always be ready to explain our belief and our reason for holding it, when anyone asks us to do so; but we have no right whatever to try to force it upon him.

We may say to people: "Here are certain ways which for us are the best and shortest; they may not be so for you, but that is a minor point. Take what path you will, but take *some* path; get to work and climb. There are many paths which lead to the mountain-head, and when you get there it does not matter by which path you have come. Do not make the mistake of limiting everything."

God has no narrowness, no purblind limitations. Many things which seem strange to us are yet in His eyes part of an ordered progress, for He sees the whole and we see only one little corner; and we are apt to think that some other part is wrong if it does not agree with our little corner. The saint is the man who goes to work to help other people, and we do not help them by trying to force them along our own line.

There are many kinds of saints in life, and some of them may have looked by no means saintly to their contemporaries who did not understand. The higher we rise, the more shall we be able to see of the path along which others are climbing. So we may leave it to them; it is their own business how they rise. If it be possible for us to put the idea of rising before those who as yet have not thought of it, that is always good; but we should never make the mistake of trying to force them to follow our particular line, or of condemning them because they do not.

It has been said, and very truly, that God wants people to be more than merely good. Good, of course they must be; because, unless they are, they cannot be trusted to use their power rightly; but God does not want an army of pious weaklings. He wants great spiritual powers who will work for Him and with Him. Remember the remark of St. Clement of Alexandria: "Purity is a negative virtue, valuable chiefly as a condition of insight." We must have some power and some strength to offer in His service; and sometimes the earlier manifestations of power are not altogether desirable. We sometimes read in the biographies of the strong men of the world—the men who have done its work—that they were decidedly wilful and unruly as children. They were possessed even then of a great deal of power, and it is perhaps difficult for a child to show power without running counter to the prejudices of the people around him, and so he gets a bad reputation. Many who are now considered great saints

have had among their contemporaries the reputation of being anything but saints, just because they were showing in some injudicious way the power that was in them. Still, it is better to have some strength, even if one shows it in a wrong way, than to have none at all; let us learn to follow these blessed saints in all virtuous and godly living, so that at last we may come to that condition of unspeakable joy in which our angels, our higher selves, shall always behold the face of our Father who is in heaven.

PATRON SAINTS

What is a patron saint, and why should a Church have one? A patron saint is an especially selected channel. The Christian religion is one of the religions of the Second Ray, that of which Christ is especially the Head. So to call a church Christ Church does not in any way distinguish it; it is simply one of the many thousands of churches belonging to our Lord, because all Christian churches are necessarily churches of Christ. To speak of the Church of the Holy Spirit is not in any way distinctive. That does not say anything as to our special channel at a lower level, because the grace of God is poured upon *all* churches, just in so far as they are able to receive it.

Not that we need channels in order to reach God. We must not be under any misapprehension about that; to every man upon this earth and in all other worlds God Himself is "closer than breathing, nearer than hands and feet," as the great poet puts it. We are all of us fragments of God Himself, sparks of that Divine Fire, and so assuredly we need no individual link in that sense with Deity; but if force is to be poured down upon us from above for our use *as a Church*, it *must* come down through intermediate levels and channels. When we give a name to our church, when we choose a

patron saint for it, we are simply selecting a channel at that distinctly lower level—our *principal* channel, because of course there are many channels through which the grace of God comes down upon every church and every gathering of people who are met together in His name.

We choose a name for our church; do not forget that a name is a power. When we begin our service in the Name of the Blessed Trinity, truly we claim that our bishops and our priests act in His Name, but also we mean much more than that. We declare that they act in His *power*, that any power they have is power delegated from Him—that it is by the power of the Christ that the priest can consecrate the Host, that the priest or the bishop can bless, that he can convey grace and help to God's people in many different ways.

So to give a name is not merely to attach a label; it distinctly indicates that we invoke that particular saint, and ask that we may approach through him as a channel. That does not mean that we ask him to intercede for us; as I have said, we do not need a special intercessor, always reminding God of those who entrust their business to his care. Every one of us is near to God. Yet it is true that the great saint is nearer, in the sense that he has realised his nearness, that he has opened within himself higher faculties. We have, every one of us, many sheaths or vehicles. This physical body that we so often think of as "I," is only the lowest and the coarsest of the vehicles, the furthest away from the reality. Inside that, we have what St. Paul called a spiritual body; still a body, mind you, not spirit; but a spiritual body—a body of much finer matter. Students divide that body into two parts, the emotional or astral body and the mental body, but those both taken together are probably what St. Paul meant when he spoke of our spiritual body. "There is a natural body and there is a spiritual body," he says;

and in other places he speaks of man as body, soul and spirit.

Students often call this threefold division the monad, the ego and the personality. The spirit is the divine spark in man, the soul is the individual sheathing of that monad or spark, brought down to a lower level; and that individual sheathing or soul goes on from life to life in the long chain of earthly lives, taking upon it a succession of personalities; and this has been the case with our patron saint as well as with us. At any one of these levels and through any one of these vehicles we may come into touch with the divine, because God manifests Himself at all levels. We come into touch with our Lord here on the physical plane when we come to the Sacrament of His altar; but we may come into touch with Him through our emotions, when we can raise our consciousness out of the mere physical into the emotional body. We may come into touch with Him through our mind, if that mind be pure enough and high enough, and if the soul within it be so far developed that it can use that mind as a vehicle; and so by degrees we can rise to the level of the soul itself, and be conscious through it. The soul is the ego in the causal body, and at that level also we can contact the divine. But it is only the few among us who are free from the physical fetters.

The great saint rises beyond all that, and at higher levels still, he becomes one with the Deity. The higher the level we can reach, the more nearly and the more really do we come into contact with the Deity, and with the Christ who is His Representative and part of Him; and that is the difference between the great saint and ourselves, that he reaches far higher up in his contact with the Deity. He is one with Him, and so are we; but we are one at the circumference of the circle—one with God through His outer garment. The great saint, the Master, draws near to the heart of that circle. To reach that heart and to become one with God fully and at the

highest level—that is the goal that we set before ourselves, all alike.

We do not want a saint to pray for us. We do not think it necessary that any, however high, should call us to the notice of God, because we know full well that we also, however humble, are part of Him; we know that God is already doing for us all that it is possible for Him to do at the level where we now stand. He needs no reminder; He needs no intercessor to speak with Him for us. He knows far more than any intercessor could know, and He is ever near to us. It is not that that we want from our patron saint; we ask merely that he should act for us as a channel. Wherever he may be, we can reach him. He may be again in incarnation; he may have a physical body such as you and I have, though his would naturally be far higher, far purer, far better than ours; or his consciousness may be on any one of the many planes or worlds that extend about us. But wheresoever he is, our thought can reach him, our earnest aspiration can reach him, our love can reach him.

When it does so reach him, what do we want him to do for us? To call a church by his name makes a real link with him; it attracts his attention, and he then takes it as a channel for his work and his force. He is, if we may venture to say so, glad that some one, some church, some body of people, should appeal to him in order that he may be the channel for them. Because, again, if we may very humbly venture to say so, the Great Ones Themselves make further progress in so far as They are able to help, in so far as They are able to be the channel for others. And so what we ask from our patron saint is his kindly thought; sometimes, perhaps, his inspiration—yes, and sometimes actually his advice, for remember that he is a great living power, that he can be reached, and that our thought can be laid beside his, so that through the thought which he puts into our minds we can know what is

his opinion on certain subjects. There are those who can meet him face to face on his own higher levels, and can ask whatever we want to ask from him.

That is what we gain from him, and we owe him most emphatically our gratitude and our love for that which he has already done for us. We do not worship any saint; nobody does worship any saint. That is one of the many weird misconceptions which arise from ignorance—the almost invincible ignorance of the man who knows nothing about theology and nothing about these higher levels, but is nevertheless filled with the craziest prejudice against everything he does not understand. Our language is poor in this respect, and we have not the proper words for varieties of worship; I have already written of the super-reverence due to Our Lady, of the reverence paid to the saints, and of the absolute worship, the desire to become one with Him, which is offered to God alone, and in the nature of things could never be offered to anyone else.

Therefore it is not worship that we offer to our patron saint, but we recognise his kindly help, and we are grateful for it. We recognise that he stands on one of the great Rays, and on his Day we specially decorate the shrine of that Ray in honour of him. So what we feel to him is love and gratitude. Let us all join, therefore, in blessing God for the help that our patron saint has given us, and for the noble example he has set before us.

C. W. Leadbeater

THE INNER RULER¹

By B. P. WADIA

THERE is an aspect of our work as Theosophists, men and women who are presumably striving to lead the higher life, which has not been kept so steadfastly before our mental vision as it ought to have been. In the days of H. P. B. that aspect was well to the front. If we study carefully the Third Volume of *The Secret Doctrine*, which contains special instructions for students aspiring to the spiritual life, we shall find passages on the subject of the unfoldment of inner powers. These powers were not of a psychic nature but of a spiritual character—the strengthening of the individuality, the handling of it in such a fashion that one can make one's own use of it; the insistence on the idea that nothing could be done unless and until the disciple himself grew strong and was able to face the difficulties of the inner, the spiritual life. If we read the experiences of people who trod the Path of Occultism or of Mysticism, we find that they had their own inner difficulties and that they were able to surmount them just in proportion as they had developed the strength of their own individuality.

We are so apt to expect to be spiritually fed and looked after, to receive instructions which we must follow, that often we miss the very first and most cardinal principle of the spiritual life, namely, that the Path cannot be trodden by any one of us without the inner help which comes to us from our own consciousness; that the Masters can only indicate the

¹ Report of a talk to a group of students.

Path, but that we have to tread it; that They cannot help us save by pointing out what are the necessary qualifications for the Path. We have to unfold these qualifications. The work has to be done by us. None can help us, not even the Masters; and that is a factor which we sometimes forget. We often have the idea that if we feel within us a willingness to be taught by Them, we will so be taught. This is not so. We have to teach ourselves. To put it in perhaps a slightly exaggerated way, the Masters do not care about teaching us; They want to use us and our capacities for Their work, but most of us are in a condition of mind which is not helpful, because we do not build up a strong individuality. A strong individuality is the first and foremost essential of the spiritual life. If we want to be disciples, we must be strong. No Master has any use for a child who has to be led and told all the time what he shall or shall not do.

In the teachings of the Buddha, when He was instructing a selected number of disciples, He taught them to relinquish the outer things. He said that ceremonies and rituals are fetters of progress in the spiritual life. If we apply this teaching to things on which we rely in the ordinary life of the world, we find we lean too much, not on high and holy things, but on trivialities which we regard as important. It is this which stands in the way of most of us making rapid progress, because the first is the most difficult step, here as in other matters. To attain to that inner consciousness which says: "*I am going to do it. I am going to find the Master. I am going to make progress in the spiritual life, and no one in earth or heaven can stop me*"—that is the first thing necessary.

It is well to read in this connection what H.P.B. has written in the Third Volume of *The Secret Doctrine* (Sec. V). If we apply this teaching, we shall see that we have wasted much of our time, have relied too much on outside help, have waited for external orders, oral or written, which have

not come and are not going to come. In the spiritual life definite and precise rules cannot be laid down for all. It is not possible. In the old days, when the Teacher took from ten to twelve pupils only, as in Ancient India, it was not possible; far less so now. The spirit of the age is against it. Human beings are too far evolved to receive orders and to carry them out. There are certain hints in this passage of H.P.B.'s which we should think over very carefully and apply to ourselves.

"The first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself, otherwise a man would simply develop into an irresponsible medium." (*S.D.*, Vol. III, p. 62.) The word medium is not to be taken in the ordinary spiritualistic sense, but as meaning a repository of other people's sundry thoughts, emotions and aspirations, instead of developing one's own. We make ourselves largely a storehouse for other people's ideas and inspirations. What about our own in the light of H.P.B.'s teaching: "an unshakable belief in one's own powers and the Deity within oneself"? We are often in fear and trembling when our instincts and reasonings do not harmonise with other people's instincts and reasonings. Why should they? We have each of us our own peculiar way of growth. We must quit the attitude of the child clinging to its mother's apron strings. Unless we do this, we shall not be able to apply H.P.B.'s teaching to ourselves individually. "Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the *personal God exists within, nowhere outside the worshipper.*" (*S. D.*, Vol. III, p. 62)

H.P.B. strongly attacked the idea of the personal God as put forward in the outer world, but she believed in the personal God within each worshipper. "That personal Deity is no vain breath or a fiction, but an immortal entity." Therein lies the strength of the entity—its immortality; "an immortal entity, the

Initiator of Initiates". We should ponder over this expression. We talk too lightly about Initiation, and we do so because we are ignorant of it. This thought of H.P.B.'s needs meditating on. There is something within us that is immortal, the personal God, the Initiator of Initiates. This is a radical idea and needs most careful thought. H. P. B. deliberately tells her pupils who are getting ready for the treading of the Path, the finding of the Master, the coming towards Initiation, that the Initiator of Initiates is within us. But let me read a little more

Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance. We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sāṅkhya*, and the *Bhagavad-Gītā*. We cannot attain Adeptship and Nirvāṇa, Bliss and the Kingdom of Heaven, unless we link ourselves indissolubly with our *Rex Lux*, the Lord of Splendour and of Light, our immortal God within us. "I am verily the Supreme Brahman"—has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. (*S.D.*, Vol. III., p. 63.)

This whole passage brings a great inspiration. We have to find the Immortal Being in us. HE must initiate; HE must bring us the light. This teaching of H.P.B. is of vital value and importance at the present moment. Without this principal, central, cardinal fact—that there is within us an immortal entity whose activities must be brought into expression—we cannot do anything in the spiritual life. We can only take the Kingdom of Heaven by violence when the Immortal God within us has been brought into activity and expression. Therefore we want to find Him. In another place H.P.B. says that He is the Master of Masters, and there is no Master higher than that immortal Divine Spark within us. H.P.B. insists strongly on the unfoldment of the powers of the Higher Self. Now, frankly, if we examine ourselves, many of us will find that we are too dependent on external things.

These externals are very good, maybe very valuable ; still they *are* externals. Our tendency is to get into a mistaken groove and make it more and more defined. Unless we recognise that all these truths are given to us to be applied in our own way to our own individual cases, and that in the application of them no power in heaven or earth can help us, save ourselves, we will continue in our mistakes. Therefore the reliance on the inner consciousness, the inner Self, is necessary.

We should turn again and again to that very wonderful list of qualities in the *Gītā* (Discourse XVI). They are meant for the person who wants to tread the spiritual Path of Illumination. The first of them is Fearlessness. Studying this in the light of what has been said before, we may ask ourselves why it is that Fearlessness is put forward as the first of the great qualities necessary for the treading of the Path. We find, in studying the *Gītā*, that the great effort of Arjuna is to become fearless. Over and over again he is told : “ Therefore stand up and fight.” What is this quality of Fearlessness from the point of view of spiritual progress ? It is something different from the ordinary fearlessness of a soldier in the army, though that is a reflection of the real spiritual Fearlessness. It has a connection with what H.P.B. says is the primary factor of spiritual life—the finding of the Immortal Entity, the personal God within. Both the teachings are the same, but given in different language. Both are spiritual teachings putting forward the same truth.

Why is it that fear overcomes us ? Because we are only beginning to develop the first quality of the spiritual life—discrimination. We find when we return from the silence of our meditation upon the Real, the Immortal Self, into the darkness of this world, we become entangled with the unreal. As long as we have not perfected that quality of discrimination, fear will permeate our life. As we discriminate between the

real and the unreal we are able gradually to put the right value on things. It is because we rely on outside things that we get hold of the wrong discrimination and dispassion. We pass from form to form, not from form to life. The difference of passing from the unreal to the real is a difference in kind, not in degree. To us it is often a difference in degree only. That is not the spiritual life. We must make the difference one of kind. We must pass from form to life. That is real discrimination. The real desirelessness is the understanding of the fact that all things are real but have different values: they have different places in the universe to fill. For the spiritual life, therefore, we need the real dispassion.

Now, what do we do? We pass from object to object and let the inner consciousness lie asleep. We think we are experiencing spiritual illumination, when we pass through various stages and contact many forms, gaining the experiences that the life without has to give. The human individual—the I in us—has two poles. This “I” is being continually affected by the lower pole. We do not contact the spiritual pole within us, but constantly attach ourselves to the material pole. External things control us, instead of our controlling them. Therefore we ought to be fearless from the spiritual point of view. We must have a place of retreat, a fortress to which we can go and consult our Headquarters Staff—the General in the fortress who is not the actual fighter, but who can direct and guide us and reveal to us the plan of the campaign. Thence comes the spiritual strength and force which enables us to go on and endure. Without that attitude we cannot “take the kingdom of heaven by violence”. We must have strength so to do, otherwise it can and will take us by violence. This is what happens constantly. There is, so to speak, a fight between the different natures of the universe. We who identify ourselves with the material, go under each time, and therefore the quality which

makes men free is this quality of Fearlessness. "Greater than destiny is exertion," is a teaching that is repeated over and over again; and it is true if we identify ourselves with the spiritual pole, but not so if we identify ourselves with the material one.

In our meditation, therefore, in our study, in our daily life, our effort should be to find and express the Inner Self within us, and not to rely too much on outside things. Let us find our own Path, not walk in the wake of others. The child, when he grows up, finds his own way, his own work, his own colleagues, his own philosophy. We are too apt to rely on leaders, and instead of taking up some of the burden, we put on the Masters our own weight, and sometimes the Masters have to push us off. The great karma of the world is on the shoulders of the Masters; we should relieve Them of some of it, not put on Them additional burdens. We should be prepared to face our own karma.

This brings us to the point of discipleship, the coming nearer to the Master. Discipleship is not within the range of the personality unless the personality is controlled by the ego, and the ego begins to work as personality. We may talk of Discipleship, we may play with the idea, but the real power of the Master working in and through us is not a possibility unless this is done.

The first necessity, as H.P.B. has put it, is to find that Inner Entity, that Immortal Ruler, that Initiator of Initiates. This work is to be accomplished in definite stages—first, a clear conception of the thing to be done, then application of the doctrine of the Inner Ruler continuously, not only in meditation and study but also in daily life; in matters of judgment to act by what comes to us from within. It does not matter if we make mistakes. We have all had tumbles in the past, and we can always pick ourselves up and go on. If we are wise we learn by the mistakes of other people, by their example. That is the way we can make progress. We

have so much personality that we fail to see the big Truths. Therefore we must follow that inner voice of conscience ; even if it is not all-wise, it is *our* conscience ; it is the best we have, so to follow it is the best method to choose in the spiritual life.

We rely too much on outside matters, and that is why we do not make progress. We may get book after book, find new ways of service ; but these do not bring us the spiritual life. We pass from form to form, from shape to shape, but we must proceed from form to life ; within ourselves we must find the Ruler whom fire cannot burn, nor water drown, nor winds sweep away. He is always within—perpetual, eternal, helping and guiding, when we need help and guidance. To find that God within us—that is the first attainment. We must find ourselves living in the world of Gods, we must find the habitat of the Masters and make it our own. Theirs is a world of Life and Light and Immortality. They are not to be found elsewhere. One may find Their expressions here and there in the world, but one will not find Them. Our task to find our Immortal Ruler, our Self, and then to go forth into the world, bringing to it the kingdom of heaven. Slavery is bad, and spiritual slavery is the worst of all slaveries.

That is the great, the central idea of the spiritual life. Without living it we shall make no progress. We may go from form to form, and in the long course of evolution, when we come to the seventh globe in the Seventh Round, we may at last find ourselves. But our idea is to hasten our evolution ; to do to-day what ordinary humanity will do in the hereafter. Let us then give as an offering our meditation, study, daily life, to the Masters who are waiting to help us all. Awaken the sleeping Lord within you, and then the ever-watching Lords of Compassion will help you to free the world from the bondage of spiritual slavery.

B. P. Wadia

SONS OF ANAK

By EGYPT L. HUYCK

(Concluded from Vol. XLI, Part II, p. 597)

WHILE all of this work of the elementals is absorbingly interesting to the beholder, there is still another side of it that is far more important to them. This work of theirs corresponds to what we call physical labour, and they seem to consider it much in the same light that we do—a very necessary and important part of their evolution—but behind it, is what Metiler called “the love of moral strength”. They define this moral strength as “love, joy, obedience and work for our King”. This to me was a very striking definition of moral strength. They always put love for the King first. Joy follows, because there must be unity; and obedience and work go hand in hand, always. In every contact that I have had with good fairies, love for the King has been the dominant note of all their activities.

I have called your attention to the silver horns carried by the Brownies on two different occasions. It is impossible to describe them. Each one will have to get his own mental picture of them. They have one twist, however; so do not picture a straight horn. Those who have earned the horn are very proud of the fact—not arrogant, but happy. It is a distinguishing mark, and sets the possessor above his fellows.

You will remember that Marvin, who directed us back in world-history, carried a horn, showing that he had an understanding of these matters. His degree of rank is also shown by the Mark that he carries.

The Brownies who are apprentices in the building of the tree, carry a Mark that is much like our capital "T". These Marks are made like a seal and are set on a short handle, which they carry as if it were a staff, seal downwards. Those who have advanced in understanding of the work, carry one that has a pair of compasses, open at about the same angle that we see displayed in the Masonic symbol, and across these compasses is laid the "T" of the apprentice, inverted, with the right arm of the "T" midway in the opening of the open compasses. When the workman has arrived at a certain stage of efficiency and receives the silver horn, he carries a Mark with the compasses laid over the "T".

Perhaps it will be interesting if I tell the story of how long it took these nature-spirits to get over to my brain-consciousness these prints of the Mark. I took notes and laboured for a whole day, going over previous observations. Thus they showed them to me over and over again. It seemed I could not get the picture, for, the moment that I focused on the purely physical plane to enable me to draw the Mark, the picture would be dim to my memory, and therefore unreal, for I was so afraid of being deluded. But there was no way of overcoming or going around that point. They, the elementals, were not going to be cheated out of their story being told as completely as the poor instrument which they had to tell the tale was capable of seeing and revealing it. They are justly proud of their work and seem so happy when it is appreciated. The Mark on the physical plane, if one can stretch the imagination enough to image it, would be something like a quarter of an inch in diameter. I used to watch and hunt for these Marks on the different

trees when a child. It was quite a shock when, one day, I discovered that grown folks did not see them. They are varied in the different tree families. Finally, knowing that I was not going to be able to dodge the point—for the Builders gave me no peace—I turned deep within my own centre of consciousness; there it appeared at least a foot in diameter in a clear yellow radiance. It was very easy to draw from an image of that size, for the memory did *not* fade. The Mark is etheric—I should say of a weathered grey colour, in most instances.

Now, the blast of the horn is of great importance in the constructive work. It seems to be part of the vibration needed from a higher plane, perhaps the one we think of as music. This thought of music links us with the *devas*, for, as I understand it, the next step upward for the fairy elementals of the third degree leads them into the *deva* kingdom. Their practice with their silver horns, and the work of impressing pictures upon the minds of mortals, is part of the preparation for their next step in evolution. With a little whir as of wings, and the clear, silvery notes of the tiny horns, they bid us farewell.

THE DEVA KINGS

Would that I had power to convey to you the glory and grandeur of the mighty angels that guard these monarchs of the forests. It is a wondrous company, as one glimpses grade upon grade of the *deva* hosts that take part in the building of this grand cathedral, the Redwood forests. A glimpse is all that has been given me. "The pen of an angel" with "the point of a diamond" is not present to express the beauty, inspiration, joy, peace and contentment which is conveyed to the free consciousness unfettered by the physical brain. Above all, in all, over all, is the supreme sense of law and order.

One mighty chord of music, vivified with all the opalescent colour of the wildest dream of a mad artist, is the memory left in my consciousness of the kings that the fairy elementals love, work for, and obey.

The spirit of the tree or the group-soul consciousness, is quite individualised in these aged monarchs; and moves about within a limited radius, lending another factor to be dealt with, quite apart from the subject of the building of the trees. Let it be remembered that these trees are the most highly developed of the *Coniferæ* family. So, in gauging the consciousness of the lesser members of the species, one need only reduce the degree of vitality and strength that they give out. Persons who love the pine, fir, cypress, etc., may apply the consciousness of the Redwood as given below to their favourite tree, but in a lesser degree. For example, one might liken the Redwood to a sixty-five horse-power machine, while the pine only reached to the twenty horse-power type. In some of the species it might fall to eleven horse-power.

Personally I consider there is no pine tree that quite comes up to the long-leaf pine that grows in the mountain districts of Georgia and Alabama. To my sense they are nearest to the Redwood in giving out vitality. Those who have contacted the great cone-bearing forests of the North, will quite likely disagree with me. I will own to a great love for the giant spruce and fir trees of Washington and Oregon; but there is a certain something which seems born of the Southern latitudes that does not exist in the Northern ones. It is this intangible something that turns my heart to the long-leaf Georgia pine. Let no one feel that he can pour out too much love to his favourite cone tree, for it will give back measure for measure, and it will be "full and running over". Let me exhort all who can do so, to love and help the creatures of the unseen world, by *silent* appreciation of their handiwork.

CONSCIOUSNESS

The reader will guess that it will be very difficult to give the consciousness of these great Redwood trees in a word, as it is quite easy to do with the less evolved of the vegetable kingdom; but to say that the key-note is vitality would cover the ground very well, when we define vitality as the "principle of animation, the act of living". As one gazes into the trunks of these old trees, they appear a glowing yellow of sunlight, softened just enough to take away the glare, more perhaps as seen through slightly coloured green glass. The aura is a very large and health-giving one to mortals: for the tree seems to radiate the life-force in which we are so often lacking. In the midst of a clump of young trees one feels that they are storage batteries for the sun's rays. The trees seem to make of themselves a focusing glass, and to store up the energy thus drawn upon them. A sensitive to this condition, strolling among them, dreams that he has stored vital force within himself to last for a long life—it is so pronounced within his being—but he is unable to assimilate or store up very much of the strength, and so loses it in a very few hours. Would that we could learn this secret from Nature! It is one of the lessons of the future that will be given to us when we begin to work upon and to *practise* the Third Object of the Theosophical Society. To refresh our memory, this Third Object reads: "To investigate the unexplained laws of Nature and the powers latent in man."

In connection with this, there is a mighty power and strength, for either good or evil to the human family, connected with the perfumes of the kingdom under discussion. There is such a vast field to be explored along this one line; for one who has had the vision for a moment only, feels like one might imagine oneself feeling when, seeking a cup of water



to drink, one were suddenly deluged with a barrel of the life-giving fluid and unable to get a drop to quench his thirst.

Relative to the Redwoods, persons who have contacted the tree may not be agreeably impressed with its odour; it is so strong and so different from the pine. I had not thought to touch upon this subject at all, but it is so much a part of the hidden side that it cannot be passed over in silence. Some of Nature's odourless flowers are quite vile upon the inner planes, and some that are too strong on this plane are very delicate and delightful on the inner planes. Thus it is with the Redwoods. The perfume of the pure is always to be attained and obtained in the midst of suffering and chaos of body and nerves. Thus the giants of the vegetable kingdom may be, and are, a blessing to suffering humanity in the degree that humanity can see within, and get the delicate healing scent of the strong outward odour. They thus find the true power of the healing hand of Nature.

People who lived close to Nature, as did the early pioneers of this country, received much, for they spent long *silent* hours in the virgin forests and were unconsciously receiving Nature's blessing because of this *silent* communion with Nature. But, man being man, he must make use of these giant trees, and so in the early days he soon found the great value of the trees for building material.

The *Sequoia sempervirens* is the commercial Redwood. Their growth ranges from the sea level to an altitude of 2,500 feet, in what is known as the "fog-belt"—never farther inland than twenty miles—average distance ten miles. Remember the statement of the Brownie: "We protect our trees from fire with the salt of the sea." Their range is confined to a strip along the Pacific Coast in latitudes approximating 36 N. to 42 N. Exceptionally large trees of this variety stand from 325 to 350 feet in height and measure from 18 to 20 feet in diameter. The bark is from eight to twelve inches thick. The leaves

are flat, sharp, pointed, and of unequal length, from one-third of an inch to an inch in length. On young trees, and the lower branches of the large ones, the leaves stand out in two lines on opposite sides of the twigs. Their colour is a bright, deep, yellow-green. The upper branches of the trees resemble their cousins the *S. gigantea* in the bract formation of the leaves, but still it is very easy to tell the one from the other, by the difference in colour of the leafage.

UTILITY

For this part of the story of the trees, the writer is dependent on the information furnished her by the "California Redwood Association of San Francisco, Cal." There are so many wonderful things to be told that it is difficult to know where to begin.

Great sawmills are now at work in the forests, cutting the giant trees into lumber. Some of the logs must be split with gunpowder before they can be sawn. Many logs weigh as much as a railway locomotive—one tree furnished enough lumber to build a small village. Another tree gave enough lumber to build a church, steeple and all, and big enough to seat five hundred people. The stump of another tree was hollowed out and made into a home for a family to live in. It made two rooms ten feet square and fourteen feet high—just think of it! There are so many of these great trees standing in the Redwood forests that it will take all the sawmills now sawing Redwood logs into lumber more than a hundred years to cut up the trees.

The Redwood stump does not die; it lives to raise a family of baby trees; they grow from the stump as "shoots" or "suckers". These baby trees, like their parents, will some day be giants of the forest. The giant trees of to-day grew this way. They stand in circles in family groups, showing

plainly they were mothered in the same way thousands of years ago. The Redwood stump is not selfish ; it will mother other young trees as well as baby Redwoods. There is a Redwood stump at Scotia, California, raising a maple tree that is now thirty-two inches in diameter and thirty-four feet high—this was in 1918. The maple is happy and satisfied with its strange mother, for it is a very healthy tree.

After the giant trees are chopped down, the woodsman cuts off the branches, “peels” off the bark, and saws the long trunk into logs, ready to be sent to the sawmill. But the logs are so heavy that they cannot be hauled until the branches, bark and other rubbish is removed. So the woodsman waits until the rubbish is dry and sets it on fire. The Redwood logs lie in this terribly hot fire ten to twelve hours—but they do not burn.

These oldest living things in the world, even after falling down in the forest, refuse to die like other trees. Exposed to moisture or the damp ground, Redwood lasts many times longer than iron or steel. Wonderful stories are told by the woodsmen of the great living power of the giant Redwood trees. A thousand years ago, a big tree was blown down in the woods ; a baby tree sprouted and grew from the fallen giant until it became a giant itself. A woodsman chopped down the standing tree, which he found to be a thousand years old when he counted the rings, and there, on the floor of the forest, almost buried out of sight in the ground and under the standing tree, was the great Redwood that had fallen down before the other tree began to grow. The fallen giant had not died, or even rotted, so the woodsman sent it to the sawmill to be cut into lumber. The woodsman was curious enough to count the rings on the fallen tree, and he found it was five hundred years old when it was blown over. (Government Reports give some findings that were even older than this one.)

The lumber is used for building and making everything for which wood is employed; its lasting quality makes it especially valuable for railroad ties and tunnel timbers; stately passenger ships on the five oceans and the Great Lakes have their state-rooms and their wonderful interior decorations made of Redwood. Fine organs in churches and public halls are made of Redwood. The people in Boston are told the time of day by Redwood hands on the clock of the tower of Uncle Sam's Custom House Building. The minute-hand is sixteen feet long, and, plus its arm of bronze, weighs 141 pounds. The hour-hand is twelve feet long and weighs 112 pounds. The clock makers used the Redwood because of its extreme lightness.

MISCELLANEOUS

Sequoia is an Indian name, and signifies "ever-living". The old Chief, Sequoyah, whose name they bear, had great power and influence among his people, the Cherokee tribe. When Sequoyah was forty years old, he completed the Cherokee alphabet, which was adopted and proved very successful; this was in 1821; so it was quite fitting that the "Sons of Anak" should have been named after this celebrated Indian chief.

Strange to relate, there seem to be no legends in regard to these trees. They are sacred to the tribe of Monos, who call them "*Woh-woh-nan*," a word formed in imitation of the hoot of the owl. The owl is considered to be the guardian spirit and the god of the "Big Trees"; bad luck comes to those who cut down the "Big Trees" or shoot at an owl, or shoot in the presence of an owl. I hope to make some investigation of this subject in the future. I have a theory that the tribes of Indians who knew of and venerated these giant trees, were influenced to such worship by the spirit of the tree.

When the soul of the tree walked abroad and the "Red men" of the Mono tribe beheld this phenomenon—as they have power to do—it is very reasonable to suppose that they would quite naturally worship the god of the tree; and hold the tree itself in great veneration. There is such a curious sense of being engulfed and upset mentally by this manifestation, even though one may recognise the lack of power or wisdom in the entity thus manifested from the body of the tree. I have a feeling that it is just blundering about without definite direction.

The "Big Trees" are called the Eighth Wonder of the World, but different people have different opinions on the subject. The Associated Press thus reports a few statements of King Albert VII of Belgium, while on his recent visit to the United States. At Merced, Cal., on October 16, 1919,

standing in the perpetual shade of the huge, age-old Sequoia tree dedicated to New York State in the Mariposa grove of the big trees, King Albert . . . paid tribute to the foresight of the Federal Government in setting aside the Yosemite National Park and similar great reserves. "The scenery is wonderful," said His Majesty. "Ah! these trees! There are mountains in many places, but not such trees as these. I am very much pleased with the government system of national parks. They are educational and they help to make the people patriotic. We saw, as we drove in, the results of private ownership. It is not so under government control. You are conserving your national resources and national wonders." When asked what most inspired him of all he had seen on the trip across the continent, the king pointed unhesitatingly to the stupendous trees which have stood sentinel through the centuries.

May the picture of the forest that has so impressed the noble king of the Belgians, ever remain a vivid and helpful picture, whenever he turns to its place on memory's wall.

Their size and age, combined with their strong, vital, shall I say personality, call forth from the depths of our being homage to the Great Architect of the Universe who has imaged these trees, brought them into being, and saved them from becoming entirely extinct during the great glacial period. Would that I could convey to all who read this story of the

trees some of the joy and peace that it has been my good karma to be able to receive, while making this effort to understand the consciousness of the Redwood. Call to mind some moment in your life when you felt the life-blood strong, free and alive in your veins; add to that some supreme moment of joy and harmony; mix with these a superlative moment of triumph (the best that has been attained); and lastly, combine with it peace, that peace which is found in worthy activity. Think of this as one long sustained and positive consciousness, and you will have some understanding, according to the degree of your intensity, of the message to humanity of the "Sons of Anak".

MAY THEIR PEACE ENFOLD YOU

Egypt L. Huyck

A NEW INGREDIENT

By HELEN M. STARK

DR. JAMES MACGREGOR, physician, psychologist and hypnotist of the French school, rose from the dinner table and led the way to his favourite corner of the house, his little smoking-room, where the air seemed always vibrant with the thoughts of the great men who from time to time had gathered there. His wife, smiling across the coffee-service, passed to her husband and his friend the fragrant cups and returned to the subject that had prevailed throughout the dinner hour.

"Does it still seem too strange and weird, Dr. Clayton, this new phase of James's work? Is it too much like a witchcraft tale from the dark ages, or has James convinced you that it is the logical and legitimate extension of the psychologist's field?"

"Hardly that as yet, Mrs. MacGregor. I am still a good deal bewildered by a lot of new ideas, and am still amazed by James's absorption in a wholly new theory. He was formerly of the conservative line, but now his enthusiasm and his eloquence confound me quite as much as his strange ideas. The position of ship's doctor, which, as you know, I held during a five-years' cruise in the Antarctic Sea, does not require a knowledge of medical fads, nor does it facilitate the acquisition of them. Do you honestly think, Mac, that I've missed much in those lost years?"

"Yes Clayton, you have missed some important things. Five years out of touch with modern thought may mean a great deal. We, who have been in the thick of it, get a wonderful thrill of expectation when we hear a tumbler turn in that multiple lock that guards the secrets of life. If we can get no farther with that particular key, we toss it into the discard. A negative result means that there is one thing that we need not try again. There is one less failure to be met. I have tried a good many experiments since we last met, including matrimony."

Dr. Clayton turned smiling to the as yet unknown wife of his lifelong friend. "That experiment has been, I take it, a complete success."

"Oh! yes, no failure to record along that line. I advise you to turn your attention in that direction, Clay; its time you tried it too. You used to have dreams, if I remember your youthful confidences. Haven't met the dream girl yet?"

"Not a glimpse of her yet, Mac. I'd not be drifting around the world like a derelict if I had found her."

"Ah! You may have found her and lost her. Derelicts usually carry tales of tragedy and loss: they have known shipwreck." Mrs. MacGregor raised the question with a sidelong look, but her husband broke in with: "No use trying to find a romance or a tragedy on that clue, Margaret. Clayton is not that sort; there will be no losing nor forgetting when once he has claimed his own. Death alone can break the bond he will put upon his woman." Dr. MacGregor turned to his friend with his quick, warm smile: "Something like that, wasn't it? Our old boast, you know? But since she is still behind the veil of to-morrow, let us get back to the business of bringing Clayton up to date."

"By all means; the sooner my ignorance is dispelled, the better it will be for me and the sooner I shall be fit company for the well-informed." As Mrs. MacGregor arose, Clayton

continued: "Oh, don't go, Mrs. Mac! I shall need the light of your countenance upon me while I imbibe wisdom at the parent fount."

"I must not stay, I shall give the greatest assistance by removing my frivolous self; I hope to see you in the morning with a revised opinion of the limits of human knowledge. Good night."

As she left the room, Dr. Clayton turned back to his host and said: "Give that to me again, Jim, that sort of thing needs repetition. Maybe I can believe it with plenty of practice."

Dr. MacGregor met the challenge in all seriousness. "You may now feel facetious, but I think I can soon show that the subject is worthy of your serious attention. It is merely the latest extension of the science of hypnotism. It has been developed under the direction of the best men of the French schools. Many are engaged in this line of investigation, but Col. de Rochas is their leader. The method is this: he puts the subject under hypnotic conditions, and then guides the latent memory back, step by step, through adolescence, youth, and into infancy. No matter what the subject has known, he passes again through the mental states of that experience. If he has been unhappy, he weeps again in that grief; if he has loved, he thrills again with the ardour of that passion. Even the habits of the body, one by one, fall away as he returns into childhood. If you give him a pen he can produce only the unformed script of his childhood copybook. Col. de Rochas has tested this so thoroughly that he declares that here we stand on firm ground. Beyond this lies the real enigma, the greater mystery."

"And what is that? How can we go farther?" Dr. Clayton was all attention now.

"He does go farther," resumed Dr. MacGregor, "much farther. He has carried the memory back to the silence of

infancy and beyond, back through the stillness of the prenatal period ; and with determination and steady persistence he has carried it across the gloomy abyss of disembodiment, back through the silence of death, and has then found it awakening in another personality. He has proven the continuity of personality."

Dr. MacGregor paused, and for one moment absolute silence held the room. Then Clayton sprang to his feet with the cry : " My God, man ! That's impossible ! It's unbelievable ! "

" Unbelievable ? Yes, to you perhaps, but surely you see that that is not a final and deadly criticism. The believable and the unbelievable are divided by an ever-changing standard that Nature does not regard. Man faces every new thing, bold and defiant in his unbelief, but Nature surely brings him to his knees before the gradual unveiling of her endless mysteries."

Dr. Clayton sat as though entranced, with furrowed brow and clenched hands, striving through simple stress of nerve and muscle to complete or to refute the astonishing theory that had been put before him.

" Give it up, Clayton, for to-night," said Dr. MacGregor, " and go to bed. You are a little behind the times, that's all. Why, even the man in the street is getting acquainted with this line of investigation. To-morrow, look over the magazine files ; read Maeterlinck's latest books. A small and up-to-date addendum to your education is all you need. Margaret will help you, she's keen on this line."

Dr. Clayton meditated for a while, and then said : " It's a good thing for you that she is ; it's not every man who has a wife who is keen on his own line. Where did you meet her, Mac ? "

" Oh I'm lucky all right ; that's quite apparent, even to me. I met Margaret while in the South on a business trip. She belongs to an old Southern family. There's a bit of family

history that I must tell you before you get better acquainted with her, otherwise you might be puzzled. You'll be sure to hear of it soon, as allusions to it are frequent with her.

"Briefly, the story is this. About two generations ago there occurred in her family a shocking tragedy, preceded by a scandal, to which, as usual, the husband in the triangle was the last to give attention. Margaret's great-aunt, Agnes Payson, at the age of sixteen was married to a man whom she had known but a few weeks. Six months afterwards she met his most intimate friend, and an infatuation followed that was mutual and almost instantaneous. So open and ingenuous was the conduct of the affair that it soon became the gossip of the neighbourhood, and at last the husband's suspicions were aroused. Determined to trap the pair, he went from home, and returning unexpectedly found them together. Hearing shots, the servants rushed into the room to find all three quite dead. It was clear that the husband had killed his wife and her lover, and had at once followed them into the shadow.

"This affair outraged the sensibilities of the entire family ; even now, this piece of the family history is regarded as a blot upon the name, by all save Margaret. By some accident she learned the story when very young, and it at once became an absorbing topic of speculation for her. Very far from considering it a disgrace, and being shocked and ashamed, she looks upon it as a fascinating romance and seems to find a keen, an almost personal interest in all the details of the story. She has ransacked every family archive, and possesses all the relics of Agnes Payson now in existence. She has a wardrobe full of her clothing, dozens of her trinkets, her jewels, and her portraits. Strange to say, there is a striking resemblance between the two women. It is all a source of anxiety, even of fear, to me. My wife is fascinated, almost bewitched, by the personality of her long dead and wayward relative. I've tried

by the most obvious, and again by the most subtle means at my disposal to turn the current of her thought, and cause her to forget the event which had obsessed her young and romantic fancy, but without success."

"A queer tale, Mac; it suggests the clinic or the psychopathic ward, and I do not wonder it gets on your nerves. Still, it seems you ought to be able to find the explanation. If there's anything in your notion of continuity of personality, may it not be that Mrs. MacGregor herself enacted that drama through the personality of Agnes Payson? Haven't you thought of that?"

"Thought of it? Why, Clayton, it's the one unending nightmare of my life. I wish I did not think of it."

"Did you ever try the hypnotic experiment? You'd know then."

"Know? Damn it! I don't want to know. The suspicion is all I can bear; the certainty would kill me. She is my wife, remember."

Dr. MacGregor relaxed, dropped back in his chair, brooded deeply, and then said: "No, Clayton, I have never put Margaret into the trance state, and I never shall. I told you this story because I knew you would have to know it sooner or later, if you stayed with us. But understand this: I do not admit that there is any connection between the woman who is my wife, and Agnes Payson. The resemblance is only a coincidence. Margaret's immature fancy was caught by the romance of the story, before she could understand the tragedy or the disgrace, and it has made too deep a mark ever to be effaced."

"As you become acquainted, you must use your own judgment in commenting on the matter when she mentions it to you. I, of course, prefer that she does not talk of it; but she is sure to do so."

The next day brought a critical case to Dr. MacGregor; and the days that followed saw him still wholly merged in his

practice, seeing his wife and friend only in the chance meetings of the day, too weary at night, even when not engaged, to share the social whirl that formed an important part of Margaret's life. As for Dr. Clayton and Margaret, each was entering that new and fascinating experience of getting acquainted with some one destined to fill an important part in all the future life. Dr. Clayton, after a brief vacation, was to enter partnership with Dr. MacGregor, as the fulfilment of a long-cherished plan. Until the time came for his initiation into the practice, Dr. MacGregor was glad to leave his entertainment in other and less busy hands.

The shock of awakening was a rude one. One midnight, after hours of study on a difficult case, he turned out his study light, and opened the door. Across the hall in the drawing-room the lights still blazed; the guests had gone, and Margaret and Clayton were saying good-night. Only for an instant did he look; but even as the scene illuminated by the lightning's flash remains before the eye, so did that picture burn itself upon his mind. He saw the flush on Margaret's cheek, the world-old look in Clayton's eyes, and the hands that clung even as they fell apart. Dr. MacGregor staggered back into the darkness of the study. For an instant he saw red, and hell burned in his brain. Then every faculty awoke and every power asserted itself—the training of the scientist held good.

Five minutes later, as Clayton followed Margaret out of the drawing-room, he heard the unconcerned and rather weary drawl of MacGregor: "Come in, Clayton; haven't seen you to-day. Let's have a smoke before we turn in."

MacGregor stood beside the table, which was covered with open books, sheaves of manuscript and scraps of note-paper. A slender, metal frame, carrying several revolving discs of polished silver, performed its evolutions beneath his hands.

"Sit here, Clayton, and smoke up ; I'll join you in a moment."

Clayton took the indicated chair, and let his bored and rather sleepy eyes rest upon his host. Presently he said : "What are you doing with that whirligig, Mac? It's giving me a pain behind the eyes."

"All through in a minute; just getting it ready for to-morrow." But in less than a minute Dr. MacGregor turned from his machine to use the more effective means of the hypnotic pass.

"A fine subject—went under easily. Now I shall know!" and determined hate flashed in his eyes. Adjusting the reclining chair, he drew the unconscious body into an easy position and gave his whole mind to the business in hand. He continued the passes for a time; then, as a test, he said: "You're on the way to the Military Academy, you and Jim MacGregor."

"Gee, I'm hungry," piped a boyish voice. "Say, Jim, d'you suppose we'll get there in time for supper?"

MacGregor smiled grimly, and continued the passes. Relentless as an inquisitor, ruthless as a vivisector, he entered the secret chambers of his victim's brain and, testing now and again, knew just where he stood. At last he reached the silence he sought: the subject did not speak, for he could not. The power of speech was lost in the limited consciousness of infancy. The sleep grew deeper, the concentration of MacGregor increased, his every power centred on the one point. At last came the sound he waited for. It was the death-rattle, followed by a groan and then confused words, ending in a clear-cut sentence that was a cry: "My God, Agnes! Hide! He's come back, he's trapped us! He didn't go!"

Hours later, MacGregor struggled back to consciousness from the death-like faint that had interrupted his work. But he knew enough. He carried Clayton to his bed, released

him from the trance, but left the suggestion of natural sleep, and then went back to his study to decide what must be done.

The late breakfast was nearly over when Margaret MacGregor rang for the maid: "Call Dr. MacGregor again, or see if he went out—he surely would not go without breakfast!"

"He has gone out," said the maid as she returned; "I found this letter in his room."

Margaret hastily opened it, and after hurriedly glancing through it, passed it across the table; and Clayton read:

"Dear friends, I have gone out of your lives for ever. I shall continue my work in another part of the world, under another name. You will never know what it is, but you will know how to proceed with your own affairs. History did not wholly repeat itself; I did not stain my hands again."

As he read, there rushed into Clayton's mind memory and realisation; but to her query: "What does he mean?" he replied: "I do not know." And he knew that so it would ever stand between them.

Helen M. Stark

A SPRING LOVE SONG

OF tender things with shining wings,
Of hearts' desires and lovers' fires,
The light that burns behind the storm,
The life that dwells within the form—
 I'll gather all for love of thee
 And, reckless, fling them all to thee
 Who callest to the deeps of me.

The jewelled lights of frost-bound nights,
The first sweet rose that summer blows,
The music of a moorland stream,
The airy fabric of a dream—
 I'll mould into a thought of thee,
 And blindly toss it up to thee
 Who callest from the heights to me.

This life of mine, this spark divine,
The haunting fear, the tortured tear,
The soul that strives and fights to rise,
The form that fails and droops and dies—
 Take them, I yield them all to thee,
 Fearless because thou lovest me,
 Whose eyes pierce through the mists to me.

EL HILAL

CORRESPONDENCE

THOUGHTS ON IRELAND

THE spring of 1920 witnessed a revival of activities on the part of the Theosophical Society in Ireland, to which more general attention should be drawn, for it is the beginning of a great spiritual awakening fostered by the Master who has described it as "part of the fabric which it is mine to make".

A Healing Group, formed in Dublin, has adopted the following phrase as the central idea for its general work. "Let us dedicate ourselves as channels through which the Healing Forces may flow forth, soothing all their bodies and bringing Peace and contentment to the sons and daughters of Ireland, so that they may step forward together, ready to greet the Dawn."

If the sons and daughters of Ireland, scattered throughout the world, their many friends, and all lovers of humanity as a whole, will adopt this as the key-note of the new movement, their assistance will be of untold value. Let them concentrate their thoughts on it, alone, or in groups wherever possible, and help to build up a great ideal.

More help is needed, and can be given by overcoming every despondent or bitter thought that may be engendered by the present state of turmoil, or rather by the garbled accounts that find their way at times into all sections of the Press. Partisan feeling is running very high, and is not easy to check, but love of Ireland is the strongest tie of all to Irish people, and in that they can find common cause. This devotion to their beautiful land is not new to its inhabitants, it shines brightly through all their history and literature. And it is one of the greater virtues. Once understood, it is easy to realise that they are inclined to look upon all folk from outside as foreigners, and when these interlopers take upon themselves to shake their heads and say what a dreadful state of things appears to exist, the national spirit is roused at once.

Linked to one another on account of their geographical position, the sister islands contain such different types of people. The Irish, functioning so largely in the astral world, swept away by their feelings, living in a world of poetry and romance, cannot comprehend

the cold logic of the mental plane so dear to the Englishman. The Englishman, planning out his life and his business affairs day by day and year by year, cannot fathom the Irish character which responds to a catastrophe with the remark: "Well, at any rate it is a fine day, thank God!"

The invocation of the Almighty in the everyday language of the Irish is more than lip service; it comes from their hearts. God is very near to them, according to their way of thinking, and interests Himself greatly in the affairs of individuals. And if He does this, it is only natural to expect that all the unseen hosts of helpers should do likewise. To the Theosophist this is a legitimate outlook, and wholesome withal; only those who have formed the habit of looking upon God as an abstract being, regard the theory with suspicion.

It is through the Irishman's great love of his country and his innate spirituality that regeneration will come. Karma has laid a heavy hand upon many European nations, but Ireland escaped. Is it conceivable that her young men have been spared, only to perish later in the horrors of fratricidal war? Is it not just as probable that Ireland had not such a debt due from her, that her spirituality and light-heartedness saved her from the black wave of materialism which brought other nations to their doom?

No people are more susceptible to the thoughts of others than the Irish. Teachings from an occult source have said: "Love Ireland, and Ireland will cease to hate." Other teachings have acclaimed her "the little favourite of the Gods". Those who have faith in the alchemy wrought by Love have an excellent opportunity awaiting them. If they search out the golden qualities running through this delightful race, they will cast out from their minds the slightest idea that they are disloyal or bloodthirsty by nature, even if force of circumstances has made them appear to be so.

So will help be given to hasten forward the grand dawn of a new era, in which the Isle of Erin is destined to play such an important rôle, when the darkness of to-day will be forgotten in the light of ages.

"ERAIND"

BOOK-LORE

The Reign of Religion in Contemporary Philosophy, by S Radhakrishnan, M.A., Professor of Philosophy, the University of Mysore. (Macmillan & Co., Ltd, London. Price 12s.)

The key-note of this brilliant survey of contemporary philosophy is perhaps a glorious confidence in man's progressive development towards "one far-off divine event". To the man wearied with journeyings in the wilderness of intellectual speculation it reveals a land of promise at the end. To those who are sick with the morbid psychism of the present it is a delightfully refreshing draught from the waters of pure reason; to the divinely discontented it gives assurance of joy and peace; and all in the name of philosophy—a philosophy which "is the attempt to think out the presuppositions of experience, to grasp, by means of reason, life or reality as a whole," and of which the test "is its capacity to co-ordinate the wealth of apparently disconnected phenomena into an ordered whole, to comprehend and synthesise all aspects of reality". In such a philosophy there is no need to fear the incursions of reason into the realm of religion or to sacrifice reason to preserve faith, as the author complains is too often the case in contemporary philosophy, whose principle is rather the heresy of separateness, the result of exclusive intellectualism.

We cut the whole in two and then view the environment as an alien influence, checkmating the individual at every step of his progress. An antagonism is set up between man and nature, and man is supposed to wrest treasures from nature, but truly man is in an environment which is human and spiritual. The world glows with God. The individual is said to progress by fighting and conquering nature. We forget that nature could not be conquered by him if it were different from him in its essence. It is unnecessary for man to tear himself away from his environment, place himself over against it, to master it as if it were something alien. It is a kind of peaceful and restful union with the environment where its life flows over into his life. The world of intellect is not the absolute reality. It is only the half-real world of claims and counter-claims.

The author, then, putting the beacon light of the all-comprehensiveness of philosophy into our hands, and with the warning that only the fearless, steadfast and disciplined intellect can hope to plumb the depths, takes us on a mildly Dantesque journey into the misty regions of intellectual speculation, and shows us the variety of "systems" that Leibnitz, Ward, Bergson, the Pragmatists, Eucken, etc.,

have presented as attempts to explain the riddle of the universe—all more or less vain metaphysical discussions that end nowhere. With a ruthless tearing of their creations limb from limb, he gradually reveals his own rendering of the philosophy of the Upanishats—All in One, One in All.

Whether or not we are willing to accept the belief that, since the Ancient Wisdom of the Upanishats is “the earliest form of speculative idealism in the world, all that is good and great in subsequent philosophy looks like an unconscious commentary on the Upanishatic ideal, showing how free and expansive and how capable of accommodating within itself all forms of truth that ideal is,” yet all seekers after truth will certainly enjoy Professor Radhakrishnan’s review of the current of modern thought in the West, and his idea of how it can be linked with the yet unplumbed depth of the Wisdom of the East.

M. W. B.

A Theory of the Mechanism of Survival: The Fourth Dimension and its Application, by W. Whately Smith. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 5s.)

The term “fourth dimension” has for some time filled quite a useful place in speculative thought on superphysical problems. In the first place, having received the non-committal blessing of the higher mathematicians, it has been regarded as a respectable no-man’s-land by church dignitaries and others who would be horrified at the bare mention of Occultism or even Spiritualism. Secondly, a few daring minds have succeeded in attaching an intelligible meaning to the term, and find the concept stimulating to the interpretation of psychic phenomena and the universe in general. Finally, there are the personal sponsors for the fourth dimension, the very few who can claim to have experienced an extension of consciousness which may be described as the apprehension, and even the deliberate use, of a fourth dimension of “higher” space.

The author of this book would seem to come under the second of the above categories of fourth-dimensionists; he evidently belongs to the scientific and mentally fastidious type of psychic researcher—the type which preserves its scientific reputation by sternly repudiating as unscientific, not only probable frauds, but all that has not yet come within the scope of its investigations, and at the same time holds itself free to take a scientific holiday in order to pursue a favourite line of speculation. The result in this case is a very agreeable initiation into the mysteries of four-space—with a piquant dash of *n*-space,

now and then—brief, clear, balanced, and boldly intuitive; in short, it is a handy book for getting a general idea of the subject, and for passing on to one's more cautious friends.

There is nothing strikingly new or original in Mr. Whately Smith's working out of the higher space hypothesis; most of the arguments are based on the analogies usually taken from a hypothetical two-dimensional space, in the manner of Hinton and other exponents; but the summary of the case is complete and up-to-date, including, for example, Dr. Crawford's experiments and conclusions on the mechanics of table-lifting. In spite of the often justifiable criticism that Theosophy provides names rather than explanations, the author's suggestions are in many cases almost identical with Theosophical descriptions in all but name—notably in his references to the etheric double, which he regards as the connecting link between the three-dimensional or physical body and the four-dimensional or post-mortem body. Another truth which he recognises as an important contribution of Theosophy, is the relation of involution to evolution:

For myself, I tend more and more to the view that Life, Vitality, Consciousness—call it what you will—is something which dips down, as it were, for the purpose of gaining experience and of self-evolution, from its original location—wherever and whatever that may be—through successive limitations of consciousness, until it reaches this, the lowest, the most restricted and the most individual of all

At each successive descent, consciousness must find a suitably organised vehicle in which to function and through which it can receive impressions. But each such vehicle will involve corresponding circumscriptions, and, conversely, each upward stage will involve an extension of consciousness, until finally, when our evolution is entirely accomplished, we shall be completely and fully conscious, and independent of all limitations of any sort or kind. On the downward half of the journey the characteristic process would, on this theory, be the gaining of individual at the cost of "communal" consciousness, whereas during the second half the latter would continually increase and at last lead to complete "communion" in the widest possible sense, without any loss of individuality

Fortunately Theosophical students are by no means agreed among themselves as to what is the actual fact in Nature which corresponds to the elusive concept of a "fourth dimension"; so we are especially pleased to find (on p. 109) a reference to Mr. E. L. Gardner's article in *THE THEOSOPHIST* of October, 1916, for this writer was brave enough to express his opinion that the term was in some ways misleading, though throwing a certain amount of light on the possibilities of higher states of consciousness. But, however we may view the application of geometrical principles to superphysical phenomena, the subject will always remain a fascinating one; consequently we shall always welcome well-written books like Mr. Whately Smith's.

W. D. S. B.

A History of the New Thought Movement, edited by Horatio W. Dresser. (George G. Harrap & Co., Ltd., London. Price 7s. 6d.)

The history of New Thought makes a very interesting document. Its origin is traced back, as we understand, to Mr. P. P. Quimby, who made after experiment the discovery, or perhaps to put it more accurately realised the truth, of mental healing. Both New Thought and Christian Science lay great stress on healing; indeed to the outsider, at least, it is the *raison d'être* of the latter teaching. There is more latitude in New Thought, also more of the affirmative as opposed to the negatory spirit. It is not our province to go into either of these systems of thought, but perhaps it should be mentioned that in the history under review, the claims of Mr. Quimby as the discoverer of real Christian Science are put forward, and it is contended that Mrs. Eddy's presentation is derived and adapted from Mr. Quimby's work along those lines, and is not to be considered in the light of an original inspiration. So we understand Mr. Dresser's side of the case; but we know, of course, that the Christian Scientists do not admit this contention for a moment. Wherever the rights of the case lie, it must be granted that the New Thought is wider in scope than Christian Science; and it is possibly for that very reason that New Thought has not made the wide appeal that Mrs. Eddy's church has done. Humanity still likes its beliefs cut and dried, and Christian Science exercises as rigid a control as the Roman Church over the beliefs of its votaries.

It is interesting to see how New Thought regards Theosophy. Naturally the first consideration is: What has Theosophy to do with healing? We are told that "a Theosophist might assimilate the New Thought and practise mental healing in the same way as the healers". A Theosophist might do anything, of course; so we are not much further on. "Auras" and "planes," we learn, are interesting "to devotees of the New Thought," but the "inculcation of the theory of reincarnation is, for example, a distinct propagandism among Theosophists. The question would be, as I have queried elsewhere, whether the doctrine of reincarnation affords the best plan for the emancipation of the individual." We should personally have thought it more to the point to examine the doctrine and try whether it be true or not.

Very interesting chapters are those on the later organisations for the consolidation of the New Thought as a movement. We in no sense wish to imply by the word "consolidation" any idea of narrowness. It is pleasant to see how broad a platform has been kept

throughout the Conventions. The First International New Thought Congress was held in 1915, and since then it seems to have been an annual function.

We recommend Mr. Dresser's book to those who wish to acquaint themselves with the history and the aims of the New Thought Movement.

T. L. C.

On Dreams, by Babu Kinori Mohan Chatterji (in Bengali). (To be obtained from the author, at the Bengal Theosophical Society, 43A, College Square, Calcutta Price Rs. 2.)

This is, we are told in the Preface, the first serious attempt in Bengali to treat the fascinating subject of dreams in a systematic manner and on scientific lines, so as to evolve order in a chaotic region of mental phenomena. As such, it deserves the careful attention of the psychologist as well as the general student. The author is a well known writer in his own vernacular, and by bringing out this treatise he has rendered a service to the literature of his own Province.

Time was when people thought that dreams were the mere incoherencies of a heated brain, and that there was nothing more to be said or made of them. Then they began to observe and study, and by and by their studies yielded rich results. Many years ago Mr. C. W. Leadbeater published his book on *Dreams*, treating the subject from a rational and Theosophical point of view. So far as the researches of the Society for Psychical Research were concerned, Mr. Myers's monumental book, *Human Personality*, embodied their results in a permanent form.

Our author, we find, has made good and effective use of these two books and other books bearing on the subject, as well as his researches in Hindü psychology. He starts with disproving the now exploded notion of the materialists, that thought is merely a function of the brain, and treats of the Self with its threefold powers of willing, feeling and thinking. From this he naturally passes on to the subject of the vestures of the Self, the different bodies through and by which he comes into contact with his environment, and the different states of his consciousness—the waking, the dreaming and the deep-sleep consciousness—with an excursion into the field of the subliminal, which, after all, is greater than our ordinary brain-consciousness. But above all, as our author insists, consciousness is a unity; and this is the important fact to bear in mind.

Having now treated of the mechanism of the mind, the psychical apparatus which the Self makes use of in dreaming dreams, the author is in a position to treat his special subject in detail; and he does so in a thorough and systematic manner, classifying dreams into their several varieties—symbolical, previsional, etc.—representing each variety by appropriate illustrations. He also explains why some dreams are incoherent, while others accord with present or future facts, and has much to say, which is both interesting and suggestive, as to the relation of Time to our consciousness, and as to the Past and the Future being ever-present in the Eternal Now. The value of the book is enhanced by a very readable Preface by Babu Hirendranath Datta, and we have much pleasure in commending the book to the notice of our Bengali-knowing readers.

H. D.

Man-Making. From out of the Mists to Beyond the Veil, by William E. Benton. (John M. Watkins, London. Price 7s. 6d.)

This book does not attempt to add anything new to our knowledge of man, but is a conspectus of his history, tracing the question of his existence in other planets and his genesis here; it reviews the present position of man in various parts of the world, and includes some notes on impediments to human progress, and sympathetic and reasonable comments upon Spiritualism and the post-mortem state. The book contains many commonplaces for the educated reader, and a great deal about foreign countries which is exceedingly inaccurate and, indeed, sometimes sheer nonsense. The Chinese, after a few words of introduction, are dismissed with remarks like these:

They are frugal, industrious, patient, long-suffering, law-abiding, painstaking, resourceful, observant, care little for alcohol, and rank amongst the world's highest craftsmen in every art. They are, however, given to licentiousness, superstition, female infanticide, opium-smoking, unreasoning conservatism, and, where they are in frequent contact with foreigners, are said to be, and only there, unduly given to lying, cunning, thieving, insincerity, and treachery.

And when the author gets on to India, he repeats the sort of thing an old-time missionary would say, together with some statistics out of the *Encyclopaedia Britannica*, making remarks like these:

An increasing number flock to the English schools and colleges. Native opposition to the education of girls is slowly decreasing. The immolation of widows is now a criminal offence, and great efforts are being made to legalise the marriage of widows.

Anybody who knows the truth about India knows that never has there been such an instinctive desire for knowledge in any nation, and never such poor facilities granted by the Government—but

fortunately the Reform Act will change all that. The author, here and in other places, has employed knowledge that has either been so changed by later advances as to be now of hardly any value, or which has been entirely upset. This makes his book much less valuable than it might have been if published before the devastation of the war.

F. K.

"So Saith the Spirit," by a King's Counsel. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 10s. 6d.)

One's first impression on looking into this book is surprise that the "Spirit," or "spirits"—for there are several—should be so very denominational. The world in which these spirits live is a very material one, divided into provinces, with governors who are priests of the Church of Rome, and who are evidently assured that no other form of government in Church or State is possible.

We are told in the Introduction that the two mediums are fond of history and biography, and the communications which come through them are evidently coloured by these tastes, as many of them purport to come from notable historical characters. They all profess great affection for the mediums, addressing them as "dears" on every possible occasion. Aristocratic spirits these are, too; of each one we are told that he either "occupied a high position" on earth, or has reached "a very high plane" since.

But they tell us nothing new, and their repetitions are of no particular interest—this is a fairly average specimen (the spirit is relating its experiences shortly after death; he lived in the seventeenth century and is now, like all the others, on a high plane):

I looked at Dad, then winked at Mi—and said "What about the punishments I have been told about?" Mi—cried "Don't talk like that, darling one," she said, "how could you? Of course we shall all be happy." My father, with his usual love of truth, said "There will be some purgatory first." Mam was indignant she leant on Dad's arm sobbing "Cheer up, Mam," I said, "we'll do our best to get over this purgatory business and then go and help numerous relations on earth." Mam was shocked, but she smiled.

We walked about the gardens, and I was allowed to stay there that night and the days to come, until the famous trial scene.

In the same frivolous strain he describes his trial and sentence—"hanging about on the earth plane"—and one wonders why and how he attained the exalted heights which we are assured he has reached. In another place, we are introduced to relations who have passed

over, lamenting over one still alive, who seems to have been a trial to them. One says: "It is a pity the poor old boy doesn't fall into *the* sleep and come to us. We would all forgive him and welcome him.' Mother put the corner of her kerchief to her eyes. 'Yes, yes,' she sobbed, 'but God won't.'" (!)

If this is the best that "the Spirit" can say, we feel that silence is preferable.

E. M. A.

The Epworth Phenomena. Collated by Dudley Wright, with Critical Introduction by J. Arthur Hill. (William Rider & Son, Ltd., London. Price 2s. 6d.)

This volume contains an interesting collection of the many and varied psychical incidents experienced and narrated by the founder of Methodism during his career as a missionary preacher. It begins with the remarkable experiences of the Wesley family at their father's vicarage of Epworth, where for a long period of time the household was almost daily disturbed by the loud knockings and other manifestations of an entity on whom the name of "Jeffery" was bestowed. The incidents formed the subject-matter of a series of letters which passed between the various members of the family, and are here collected into one volume for the first time. From the evidence contained in them there seems to be little doubt of the superphysical nature of the phenomena.

The latter portion of the book is devoted to the psychic experiences of various persons with whom John Wesley came into contact, and it contains many quaint and unexplainable episodes which should prove of interest not only to the student but to the general reader.

G. L. K.

THE THEOSOPHIST

ON *The* WATCH-TOWER



FOR the first time since 1914 we meet in Convention of the Theosophical Society at Adyar, our central Home. I trust all who can will come to our gathering—one of great moment in the history of our movement. The idea of going to Nagpur is given up.

* *

From what distant places comes news of the Lights which mark the presence of the Lodges of our Theosophical Society! Here is one from Shanghai in the Far East, from the Saturn Lodge. After confirming a cable that had brought to me birthday greetings, and expressing their happiness in being co-workers “in the great work of proclaiming the magnificent

ideals of Theosophy to the world," the Hon. Secretary, Mr. G. F. L. Harrison, goes on :

We have taken rooms in town and have now our own home; with the assistance of other members we succeeded in completing arrangements—in three days—for the occupation by the 1st October, on which auspicious day the Lodge was consecrated for our Theosophical work, and at the same time we celebrated your birthday. I enclose a copy of the programme for your perusal. The members unite in expressing their appreciation, heartfelt gratitude and thanks for the inspiration and encouragement, the hope and guidance, they have received from your writings. We pray that it may be our privilege to serve under your leadership and guidance, that you will remain with us for a long time to come, and through your aid we shall reach the Feet of the Masters of Wisdom.

The Lodge has taken the beautiful and appropriate motto: "Let your Light so shine before men, that they may glorify your Father which is in Heaven." It is interesting to notice that at the consecration of the Lodge, the address was rendered into Chinese, and also that the Hon. President is one who has long been a student of our literature, Dr. Wu-Ting-Fang. The address of the Lodge is not on the letter-paper, but letters are to be directed to Box 15, British Post Office, Shanghai, so the Lodge address could be obtained there by any wandering Theosophist who found himself in Shanghai

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One cannot write of Theosophy in China without remembering our faithful Brother C. Spurgeon Medhurst, who has laboured there for so long, and planted its seed in Shanghai. A letter came also from him during the last month, from Peking. He is fortunate in seeing the Lodge founded in his old Chinese abiding-place. He has always had great hopes for China as a Nation, and a belief in her high destiny, despite the troubled waters through which she has been struggling. All foreigners who know the Chinese away from the sea-board, where many corrupting influences have deteriorated the National character, cherish a deep respect for the high morality and nobility of that ancient race. Surely they must still have a part to play in the world of the future, to which

they might bring so much of lofty spirituality and profound intellectual teaching.

* *

To leave the Far East and to spring across to Britain, we find our ever-active Leeds Lodge with its autumn syllabus of good fare offered to the thoughtful. We see on the syllabus the name of Mr. L. W. Rogers, the President of the American Section of the T.S.—the laws of the United States apparently insist on bestowing the title of President on the official named the General Secretary by the Theosophical Society. I am not sure that it is wise to use the local title outside the country in which it is valid, as it may give rise to confusion in the un-instructed public, who may think either that Mr. Rogers is President of the Theosophical Society, or that the American Section is an independent Body—neither of which suppositions is true. Mr. Rogers is giving a course of five lectures under the auspices of the Leeds Lodge. Miss Clara Codd, one of our most eloquent and popular lecturers, also appears on the syllabus; she is a great favourite in Leeds, and attracts very large audiences.

* *

Across the Irish Channel, and we stop at Belfast, where the Rev. John Barron has laboured so patiently and well, and has at last seen his work crowned with success in the building up of the Belfast Lodge. Three courses of lectures from outside are noted in its syllabus, as well as the regular lectures on Sundays and Mondays. Mr. E. L. Gardner of London, Mr. L. W. Rogers of the T.S. in America, and Miss Christie of New Zealand—well known at Adyar, and in Madras among the Indian ladies there—are noted as lecturing in October, November and December.

* *

Poor Ireland, blessed Island of Saints, so rich in memories of the Long Ago, the “India” of the West, how hard is the

road that her bruised and bleeding feet are treading! Long centuries of ill rule have laid her desolate; her pathetic loyalty to the Stuarts marked one of the many tragedies of her long martyrdom; the dour sons of the North, alien in race and religion, ever set over against the beauty-loving, imaginative, emotional, careless children of the South, and rending her in twain. Ever faithful is the heart of Irish Ireland to her beloved lost causes, faithful to death and beyond it to ancestral religion and to traditions of ancient glory, dimly glowing in the sunset over the horizonless Atlantic, whelmed beneath which lie the cities and the dynasties that, shrouded, pass before her in the dream-life of the Past. And still the Curse rests on her from the drowned shrine to which leads the road which plunges under the ocean waves that thunder on her western coast. Will S. Patrick never again return to her blood-sodden soil, and lift up her head crowned with her glorious brown-black hair, and smile into her violet eyes, and bless her with His Peace? Long has she suffered in bitterest penance; is it not time, dear Lord, to wipe away her tears? If she has sinned, shall she not be forgiven, for much has she loved, and her love has ever led her to sacrifice, and ever has it been born of the Spirit, indomitable and fearless, not of the body.

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And now, south-east our mail carries us, to Mombasa, where a warrior Theosophist, Lieut.-Colonel Peacocke, finds himself, after much good service in the War, and feels himself inspired to write to *The Leader*—not of Allahabad, as Indian readers may think, but—of Mombasa. The article is called “British Empire Destiny,” and he begins with the complaint:

Many white colonists do not, cannot, think Imperially. They are foes and not friends of the Empire, because their vision is limited to the narrow circle of their own small world, namely the Colony they live in.

He then writes on the

Wisdom, whereby a man senses the Eternal behind the fleeting, the Unity behind the many, the Life behind the form, the Plan of the Architect and the tender guidance of His Master Masons behind the blundering work of human builders.

He passes on to suggest that the "One Father" is ever seeking agents and instruments among His earthly children for the carrying out of His Plan, and offering to them the privilege of being co-workers with Himself

I am convinced that the British race as a whole is being granted such a privilege to-day; and the object of this sermon is to present the foundations for a faith which, once correctly grasped by the intellect, cannot but vastly enlarge the conception of "Empire" and its utility and responsibility, even before the concrete mind has had time to garner, sort and weigh the evidence, which will bring conviction to the reason and prove the faith. The intuition can illuminate the intellect, but that illumination is easily dimmed, coloured or even broken, if due care be not taken to keep the mind plastic and receptive to new ideas, and to be ever on guard against "prejudice"—the most subtle and most dangerous enemy of the aspirant for knowledge.

This idea will provoke much opposition to-day, in the minds of many, especially in Ireland and in India, who see how badly the present "Empire" is performing its duties at the moment, after that splendid rising to her great possibility in 1914, when she blew the conch of Liberty, "sounding on high a Lion's roar," as did "the Ancient of the Kurus, the Grandsire, the glorious," on Kurukshetra. Yet it may be that her stumbling footsteps may yet be steadied, and climb the upward path. Our Lieut.-Colonel proceeds, after speaking of what I have called "The Inner Government of the World":

You may now be asking: what has all this to do with the establishment of a British Empire? Well, if God (or Providence) be a reality and not a mere pious fancy, if He has a definite object in the creation of humanity, and if the growth of humanity is being guided towards the achievement of that object, it is surely of no small importance to decide what type of people shall be entrusted for a time with extensive power in the world and the right of governing other peoples of various types and Faiths, and so affecting their future development.

Now, in the organised service of superhuman Officials, to whom I have referred as the Guardians of Humanity, one department, the "ruling," is particularly concerned with the physical conditions of the

various races, and selects the most suitable people at any given time for obtaining the desired results; while another, the "teaching" department, is in charge of the education and moral growth of humanity, and it founds the religions suitable for particular types, and which will emphasise the virtues especially required by the ruling department in any projected civilisation.

After alluding to another Nation that had been given the chance of developing an Empire, but had failed,

another race, the British, was selected and tested during many decades. Having proved suitable, it was decided that the British should be entrusted with the projected World Empire, which was to be one of the main instruments in establishing a new social order based on the *practical application* of the well known democratic teaching of the "Head of the Teaching Department," when He last came out publicly to found a suitable religion for the coming Western civilisation. In this connection I was told at the time that a very great war would take place in the first quarter of the (then) coming century, which would destroy the physical power of the German Empire, as its ideals were opposed to human progress on the lines of that part of the Divine Plan which the "Guardians" were responsible for carrying out. I remember saying at the time that I hoped I would not be too old to take part in this coming war . . . I was assured that the war would take place as soon as, but not before, conditions and circumstances made victory certain for the side upon which the British would be fighting; and that then a League of Nations would be founded, and the British Empire firmly established as a mighty, variegated compound wherein each unit would enjoy freedom and justice.

Lieut.-Colonel Peacocke suggests a daily formula :

I belong to the British Empire, and I am proud of it. The Empire is going to be the greatest thing the world has ever seen, as a democratic union of many different types of creeds and colours, and I am going to do my little bit to help make it so. May I throughout this day never forget that every man is really my brother, travelling beside me on the road to our Father's House.

I need hardly say that in this general statement I agree, and that since I was sent to India in 1893 I have been working towards it: first, by seeking to arouse the Indian Nation to a sense of the splendour of its past and the greater splendour of its future; secondly, by working for an Education religious and patriotic, which should fit Indian youth for freedom; then thirdly, helping on Social Reform, by opposing child-marriage, lifting the submerged classes, encouraging foreign travel, and seeking to draw England and India together; fourthly, by claiming India's place in the Empire and a status of equality

therein. All this is clearly marked in my published lectures and writings. For this I held up the great ideal of Home Rule, constructive and by a Parliamentary statute; equally for this, when the gathering disruptive forces through 1918 came to a head at Delhi, I voted with half-a-dozen others against the majority, and in 1919 strongly opposed the Rowlatt legislation, equally for this also, when one Bill was withdrawn and the other so altered as to leave nothing one could break in it; and when Mr. Gandhi's "civil disobedience" threatened law and invited riot and repression, I flung away my popularity to oppose him, and strove in England to improve the then unsatisfactory Reforms, and, with many other Indians, helped in widening them and in making them a substantial step towards Home Rule; equally for this, I have fought unflinchingly since April last against Non-Co-operation, the great disruptive movement engineered by the Lords of Darkness against the union of Britain and India as the day of their partnership was rapidly approaching, and that promise of the World-Commonwealth, the dawn of the Indo-British Commonwealth, was on the horizon, the Commonwealth which means World Peace and World Prosperity, and the spiritualising of Humanity. The desperate struggle which is to decide the destiny of both countries is proceeding, and they will either march forward hand-in-hand for the uplifting of the world, or, torn asunder, will lose their place of leadership—Britain to sink into a second-rate Power, and India to pass into an era of invasion and spoliation, the helpless prey of the northern Asian tribes, from which the strong shield of Britain and her own British-trained warrior sons now protect her.

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Because so much lies in the scales of Destiny—no less than the world passing on into peace and happiness, strongly aided by the Indo-British Commonwealth, the model of the World Commonwealth of the future, or the set-back of the

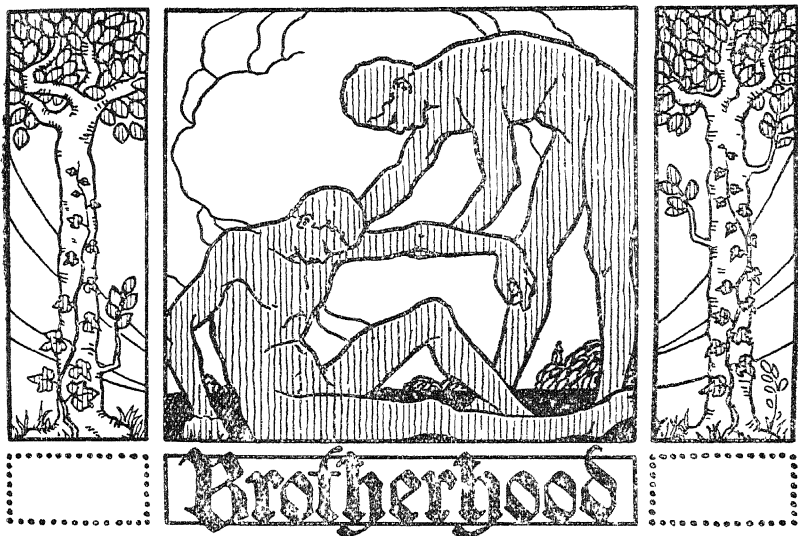
world for many generations—because of this did I call, last month, “on all students and lovers of Theosophy, the Divine Wisdom, to range themselves under the banner of ordered and progressive Freedom, and to oppose the threatened anarchy”; I have no authority to command—for the Society is democratic in its constitution—and can only call from the Watch-Tower, and warn all who are intuitive of the peril in which we stand. If India, the Mother, fails, then will Bolshevism triumph for the time, and spread red ruin over the world. But I believe that she will not fail, that she will recognise her Dharma, and take her place in the World-Order.

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Again I have to chronicle the passing away of an old and faithful Brother, Pestonji Khan. One of his contemporaries, Brother N. F. Bilimoria, writes:

Bro. Pestonji D. Khan has also passed away. He had joined the T.S. in 1888, and was one of the active workers of the Blavatsky Lodge, Bombay. He was a partner of the firm of Messrs. F. B. Khan & Co., of Colombo, who traded with various parts of the world, and are considered as “Merchant-princes” in that City. Mr. Pestonji was the first Pārsi J. P. honoured by the Ceylon Government. He had travelled over both hemispheres in Japan, China, Persia, Russia, the interior of Norway, America, etc. During his travels, and while in Bombay in the T.S. Charitable Homœopathic Dispensary with Mr. Tukaram Tatya, he had cured hundreds of patients suffering from various diseases by magnetic healing. But he was often heard to say that no one would cure him when he came to suffer; and so it was. The last malady from which he suffered lasted for some years, and could not be cured. He had a wonderful power of subduing ferocious animals. Once, while at a “Zoo” at Navsari, we were taking a stroll in the garden. Coming near a cage of a black panther, the brute rose with a growl on his feet. “Shall I subdue him?” asked Mr. Khan. He stared for a moment right into the eyes of the animal, and lo! in a minute he dropped his head like a lamb and began to crouch on the ground. We went further on and came near a cage of a lioness. The same process was repeated. Although a millionaire, he lived a simple and saintly life. His charities were unassuming, catholic, and in secret. In the Lodge he worked with ardour and enthusiasm in those days. May he rest in peace and may Eternal Light shine upon him!

May the blessings of Those he faithfully served be on him.



THE TIME AND THE WORK¹

By ANNIE BESANT

FRIENDS AND BRETHREN OF THE THEOSOPHICAL SOCIETY.

It is many years since I stood in your Bradford Lodge, and many have been the changes which have taken place in the course of those years. I cannot but look back, in coming here, because in this very year, 1919, I complete thirty years' membership of the Theosophical Society, and when I first came to Bradford it was only a very small group of very earnest men who were studying the Divine Wisdom, and all around them difficulty, indifference, apathy, and discouragement of every

¹ Address to the Bradford Lodge, England.

kind; but during those thirty years of hard and persevering and strenuous labour, the study has been growing; and in coming here to-day I find you not only in your very comfortable quarters, showing how you need space for your activities, but I find what is far better than good meeting rooms—the living bricks that build our true Theosophical Temple, the hearts and minds of earnest men and women devoted to the Great Work of trying to help our race.

When we look back and look around, we are able to see how against every difficulty, against, at first, ridicule and mockery, and then attack of every kind as our strength increased, a fairly kindly feeling in every country has now grown up towards Fellows of the Theosophical Society, because it is found that after all they are not such very bad people, that after all they have some help to bring to their communities, to their towns, that they have some light to shed on the great problems of our time, and, above all else, that they are ready to work without gain in any useful cause, and to help for the sake of the joy of service and for nothing else. That has been won here and elsewhere all over the world during these thirty years; and now we find ourselves in this position—at least, the older amongst us—that having studied for very long, having tried to glimpse the truths, we have found—many of us having learned to meditate and having proved by experience—the immense power of thought, we have found ourselves face to face with one of those great Guides of human destinies, who not only once in some thousands of years have come upon the world before to-day, and will come again in the millennia that lie in front. Our particular work at the time in this rare opportunity is to bring, to lighten the difficulties of the world, every help which we have gathered in our study, all the strength that we have found in our meditation, all the serenity and peace which come to those whose hearts, being fixed on the Eternal, no passing trouble nor storm can shake, their feet

firm as the Rock on which they are planted; in some ways perhaps that is to us as individuals one of the great blessings that the knowledge of the Divine Wisdom brings. It comes to us in the midst of storm; it enables us to keep our hearts serene, calm and happy, though there are flung around us storms of difficulty and pain. Then the pain that we have to face takes a kind of sweetness, inasmuch as we have learned that that pain is sacrifice for the world's helping, and that whatever we have to suffer, that suffering can be changed to power in the wondrous alchemy of Divine aim. In the midst of it we learn one of the mighty truths of the Higher Life: people who suffer in ignorance, they are in truth to be pitied, because they know not the cause nor the end of the pain they endure; but we, who know something of it and are learning more and more by it as the years go on, we are not objects of pity at all, but rather objects that should encourage all to learn the beauty of the great Law of Sacrifice, the mightiest and highest law of the spiritual world.

On the Path, everything can be a word to inspire us. In many a tale, in many a legend of the past, the myths of the world tell us of this great lesson, and if you are reading the folklore of many Nations, you will find how the one path to perfect service lay in the midst of pain and distress. You may learn how some great soul, struggling alone, found in that very solitude the reality of the Self. That is a truth which has often been read and talked about, but not yet are we able to realise that the one thing that makes life great and worthy is to find the hidden God who dwells within each one of us; that only to find Him is to clear away every obstacle which lies in the way of His manifestation; and that the swiftest way to clear away obstacles is to suffer a great deal of pain. Pain thus becomes clarified. It is a means to a splendid end, and while we should never forget that the end of suffering is Joy, we should also never forget that the very object of the world is to do away

with pain, so that it is not, as it were, to be deified in any mistaken sense. We are not to be swept away and fall into that old Puritan error, that to be unhappy gives greater pleasure to God than to be happy, for this is a profound mistake. It is contrary to the instinct which searches for happiness, which lies deep buried in the heart of every human being, as the voice of the hidden God dominates the real attitude of life. Hence we learn to be joyous in the inner life, even when the outer is troubled and full of distress, and we begin to realise that all these things with their changing aspects are, as the Hindū would tell us, illusory, *i.e.*, they are transitory, they do not last, they are not part of the Real Self, for that which changes is *not* the Self, but the sheaths into which we have introduced ourselves for the great purpose of spiritualising the world; it is these sheaths that suffer and feel the passing pleasures, the passing pains, the passing joys, and it is as we learn to lead the spiritual life that these all fall away from us, and we know indeed that inner serenity which is not spoken of as either pleasure or pain, but as *bliss*—that which is higher than pleasure and pain, as the Spirit is higher than the intellect, as the Life is higher than the form. It is the real secret of divine life—to grow so that pain and pleasure, like intellect and emotion, become the tools which we can use for service for the uplifting of all men to the higher and more blissful condition.

Now, in the ordinary course of the world's history, you and I and everybody else, we all have to walk along the path of evolution along which progress is not very rapid at first. It becomes more rapid as we ourselves grow more evolved, as the Spirit which is our true Self unfolds more and more of his power. As he more and more unfolds, progress becomes very much more rapid than in those long successions of centuries, and even millennia, that go to make up the ordinary course of history. We are moving onward, we are not marking

time; but although we go onward slowly, between two of these times of steady growth there is a comparatively short period quite different from these long periods of gradual evolution. It is sometimes said, but very mistakenly, that Nature makes no leaps; Nature makes very considerable leaps at times. She goes on steadily and quietly for long periods, and then seems to bound forward at a tremendous pace. The work of evolution is done by eruptions and by storms, by tremendous catastrophes and cataclysms, and the natural order of things is for the time apparently destroyed, because one form of order is passing away and another form of order is being born. These are the great transition times, the times which, if we spoke in our own Theosophical technical language, we should call the birth either of a new Root Race, or a new sub-race, as the case may be

When a new Race is being born, the catastrophes are world-wide, immense seismic changes, the whole surface of the globe as to land or water altering, a continent disappearing, another rising, tremendous waves sweeping over the land and carrying away myriads of people, and so on. In the birth of a sub-race, the marks of it are far less evident, so far as the fabric of the world itself is concerned. Some of it may change. I remember some time ago, at a meeting of the British Association, the geological Section was very much concerned with these changes. The good people present discussed as to the fate of the world, and whether it was not likely before very long to be destroyed, for there were tremendous eruptions going on at the time in the bed of the Pacific Ocean. They spoke of the "earthquake ring," as it was called, far down in the bed of the ocean, constant eruptions so that islands were rising which were not to be found on any chart, causing great danger to mariners by their irregular and unaccountable appearance. In discussing this question they spoke about the possibility of immense

eruptions taking place, causing a tidal wave to sweep over America, and causing the destruction of the whole race. They did not know, as you know, that there was not the smallest danger of that. The work to be done will not be accomplished for very many hundreds of thousands of years to come. We are only in the Fifth Race after all, and two more races are to come. the Sixth Race is to come and the Seventh Race is to come. All this anxiety may be quite put on one side. It is perfectly true that there is a continent coming up there, but it will not come up in a night as immense masses of land. It is throwing up mountains, of which the tops appear as islands arising in the ocean, mountains gradually coming up by reason of great forces working in the earth, and slowly—very, very slowly—a new continent will arise, until the Pacific has become mostly land and very much of the present America has become water. These are the changes taking place, as they have taken place before. You know how Atlantis, that mighty continent, perished and became the bed of the Atlantic Ocean; how the previous continent of Lemuria vanished, leaving Australia and New Zealand with the marks of their difference from all the later countries which have been born since their day.

Looking at all these things, you were probably none of you disturbed by the fears of the scientific gentlemen. It has often been so before, but we took up our work again, and so we shall again without any particular effort for many lives to come. We are only face to face at present, not with the birth of a Root Race but with the birth of a sub-race, the sub-race that corresponds to the new unborn Root Race. That birth is taking place, as H. P. B. foreshadowed it. Though it was scarcely begun at that time, she talked a great deal about it. That sub-race needs great helping from the Manu, the Lord Vaivasvata Manu, who has to do with all questions of races, sub-races, and nations. For the development of the earth as a habitat for the new Race or

sub-race, as the case may be, He uses the way that He has very often used before in the history of the world when He wants to gather people together. But now, when it is again necessary, as it has been before—because of the changes which the world has undergone in the facility for communication everywhere, which makes it impossible for Him to take up the plan which He has already carried out more than five times during the last million years—He has had to find some new way when His new sub-race was to be born. He could not isolate it in the same way; He could not take it off and plant it down in the loneliest quarter of the globe. He had a not particularly successful beginning with His Root Race, the Fifth. First, He made a selection which failed, and later, when another was made, and had grown up a little, and might have seemed to be promising children, He swept them off several times by sending down upon them savage tribes from Central Asia, Tartary, etc. Naturally, it was only their bodies that were swept away. When bodies have come to the point that they are not quite good enough for the best in any Race, then a new type of body is wanted in order to build a new type of civilisation, to start a new and better development to prepare the way for the evolution of new qualities in the Race; and especially in the new Race, the obvious way is to take a number of the most useful specimens of the Race, strike away their bodies as rapidly as possible, and reincarnate them in bodies more suitable to their special evolution.

I do not know how many of you realise that was one great object of the War. When you saw immense numbers of young soldiers springing forward; when you noticed that it was the young who were killed off more than the old; when you found that it was the best boys of the family who were killed, although great numbers of young and old rushed forward to sacrifice everything; when you saw that the higher sections of society—I am talking of the wealthier section—that Oxford

and Cambridge almost emptied themselves into the armies, rushed forward (I am talking of the times before conscription); when you noticed that extraordinary incident in English history, the flower of the people offering themselves for the sake of a great Ideal, for the sake of that struggle for liberty in which they were killed; surely you were not swayed by outer opinions to think that so great, so National a sacrifice could in any sense be without a great spiritual purpose behind it. As one goes about England now, one meets every day fathers and mothers who have lost their sons, empty places in family circles where there used to be happiness and joy, and a looking forward to the future.

What had they really done, these young men? They were capable of answering to an ideal, to begin with. Highly educated or little educated, they were all alive to one great impulse, the impulse of sacrifice; not in order to gain land or money or anything else, but to defend liberty assailed. In the very glory of their youth they stopped to answer to that cry. When you watched how the scythe of death cut them down, and when you saw in the papers, as I saw in far-off India, the youthful faces of those who had died, the question was asked: "Where are the fathers of the coming generation?" The answer might have come to some of you, who had studied and thought and understood, the answer: "The Lord has need of them." It was the Manu who was calling them, for they are going to be, not the fathers of the coming generation, but the next generation themselves, coming back in the hundred and the thousand to build the new civilisation which they had made possible, the fine builders of the future who, in that one splendid act of sacrifice in the interest of freedom, prepared the way to it, so that the Human Spirit might unfold himself upwards in the future. They fought to destroy the remnants of a past age, to clear out of the path of the future the great obstacles that blocked the way, and in doing that at the cost of their

lives, they won the right to come back to tread the path they had cleared for all, and to take a leading part in the building of a new society which, in the midst of the turmoil and unrest of to-day, the clear-eyed may be able to see. And that is the real way in which you should look at the War—not as a killing but as a birthing, the being born to new work, the being snatched away from here to take part here in future work.

There is one thing which is very remarkable in the way of this work of the Higher Ones—those who would seem to you most opposed down here are akin in the higher world through that very spirit of sacrifice and passionate devotion to a loved ideal; for there were some among the young who did not throw themselves into the army, because they thought that to kill human beings was wrong those whom you call the C.O.s, the Conscientious Objectors. They did not endure the bitter struggle in the trenches, but they suffered the terrible pain of the prison, treated as criminals who were really martyrs.

Now, I am not a pacifist: that is to say, I do not believe in the theory they hold; but admiration of martyrdom does not depend on agreement with opinion; it is admiration of the conscience which will not lie under any conditions, conscience which holds itself king in spite of the scoffs and jeers of a whole Nation. I met the other day a young man who had been four years in prison, and who had come out worn in body but strong in heart and soul, dedicating himself to the work of journalism to help to build up the New Order. Another pacifist I know, only a boy of seventeen, who thought it wrong to kill. He would not go into the army; he wanted to serve his country, but did not want to go into any position where he would set some one else free to kill; so he volunteered to go on a mine-sweeper and help to sweep the sea of mines—as dangerous and as deadly as serving in the trenches, but trying to save life instead of destroying it. All these different types are wanted. The recognised call to duty marked the

one ; conscience has been the stern voice in the other ; and there lies their worthiness to help in the building of the New World. These different qualities are all wanted. You "want all sorts to make a world," not only the sorts of whom you and I intellectually approve, and with whom you and I intellectually agree. You want qualities of every kind, so you get these very curious contradictions. They are all facets of the Divine Spirit, and they all have their places in the shaping of the New Order. The differences and the antagonisms will fade away as the work goes on, and as each man finds his own particular niche in the great World Order. And one thing that every one of you should strive after is that great virtue of tolerance. It is the rarest virtue in the world, I sometimes think.

Now, I do not mean by that that most people are intolerant : and I do not mean by tolerance the attitude when people say : "Oh, one thing is as good as another. I do not mind what you do, what you think, what you say. You go your way and I mine" ; I do not mean the thing which we generally call tolerance, which means pity for the opinions of others, with your chin in the air and your general manner saying "You are very good people, though you differ from me. I know what is right but you do not see it. I am sorry for you." *That* is not tolerance. Tolerance means that you recognise in each man or woman the Divine Spirit leading each in his own way, and not asking your advice as to which is the best way for the God in each one to manifest. He does not want other people to tell him how to think, what to do, how he should go. It means that we realise that the Divine Spirit in every man finds the way in which he desires to walk, in which he is trying to make his lower bodies, his lower vehicles, walk. He uses his own way and knows his own business. The attitude of each of us should be, not "if I can help you in anything," but *how*. "I am here, very glad to help, but you have exactly the

same right to choose your way as I have to choose mine. I do not want to dominate you. We have our own road, which is our road and nobody else's. If I can help you to tread it, so you can help me, and certainly then please help me if it happens to be my turn." But it must be to help the person in *his* way and not in yours, not to push your views, not even to express your ideas, but just as you might lend a hand to anyone in trouble, lend a hand without influencing his decision or trying to dominate; simply giving the hand of a comrade, as you happen to be walking together for the time. Tolerance means respect for the Spirit in another, not a desire to push him on, but to assist him in the way in which *he* wants to go, not a desire to help him to take one way, if he wants to go another.

There are sometimes left behind in ourselves certain weaknesses, which we have not had the opportunity of rooting out, or have not seized the opportunity when we had it. If we are to go forward rapidly, we need to get rid of these weaknesses. The way to get rid of them must lie along the path of our own experience. We have to become strong. Any person walking by outer rule and outer compulsion is walking along a particular road that has been made without his inner prompting. We all wish to do certain things which we know are not the right things to do. We must learn to transfer compulsion from without to the will to do right from within. You know how often people make the remark about some one: "How splendidly he is fighting against defects in his own nature, how inspiring that is," and so on. Yes, it is in a sense; but we do not as readily admire the person who is not striving because he has succeeded. We admire the struggle of the fighter, not the one who has left those things behind. We say: "Yes, it is very easy for him. He does not want to do anything but the highest." But that ease is the result of past struggles. He no longer wants these things; he has made

for himself a higher character, whereby strife is behind him in this particular respect, though it may be going on very bitterly in others. Strength in anything is not easily gained without that struggle. It is better to be strong enough to walk without struggling, though it is far more honourable to struggle than to live weakly without choice. You must take all these things into consideration. Though the person may be very good in some respects, he may not be very good in others, and if he is evolving very rapidly, the things he is not very good in he must watch. We have to go through many miry ways in order to get rid of these shackles which bind us to-day, for we shall not be reaching towards Divine Humanity until all these things are passed, until all these things, so mean, so unfair, so ungenerous, are repugnant to us, and we shall do right by habit. You hear people talk a great deal of nonsense about original sin. Persons, they say, are inherently bad; they are inherently good, not bad. It is the outer casing they have not yet learned to master that may blind their eyes, really blind themselves to their own possibilities. True strength is where the man has overcome defects, because nothing can shake the one who has triumphed. Now, we cannot expect to reach that stage until we reach the position of the liberated Spirit, the first of those Great Initiations after the four which we call "great" lie behind, the Initiation of the Greek, the Liberation of the Hindû, the Salvation of the Christian. I know "salvation" is used in a very much lower sense. People talk of salvation when they mean a quite different thing. Salvation is the personal triumph of the Spirit over death and the power of death, the personal triumph of Spirit over matter, when matter becomes its obedient servant, conquering the physical that we all have to learn to use. As you realise these things by living them, you can really learn to *know*.

You will find that at such a time as the present comes the time of greatest opportunities. You must learn not to regret

these wars and turmoil. What does it mean? It means the natural union of human beings for a fuller human life; it means the desire of those who have been deprived practically by social arrangements of their birthright, to come into their own and lead the higher life of men and women—not merely hands, but men and women—cultured, well-educated, and sharing all those refinements and graces of life which at present belong to a class and not to all. Side by side with that enhanced desire, there is necessarily at the present time a lack of all the feeling of responsibility to the community, as well as a lack of the recognition of the claim the whole has over the part. All these things are coming, and will come the more rapidly as all those who are now engaged in the terrible struggle for a livelihood—to which so many of our countrymen are born—are freed, and as others realise that it is their duty to spread all that they value among the mass of their fellow-countrymen and to help them to attain their human birthright, to enjoy leisure, to appreciate Art, to have a real culture, so that there may be a true comradeship between all human beings.

At Oxford, two days ago, a man used one phrase which was striking. He said: "I find that people are often willing to work with us, but they are not willing to be comrades," and really the whole thing came out in that single word. Now, you cannot create comradeship; it grows out of similarity of education, similarity of culture, similarity of refinement and gracious surroundings, so that there is sympathy in all the little things of life as well as in great causes for which human beings may be struggling. Comradeship is a feeling which ought to be extended to the Nation, and all our efforts in rebuilding the shattered social order ought to be turned in the direction of providing for every child who is born into the Nation the circumstances which will enable him to develop to the fullest every capacity which he brings into

the world. Some have those opportunities now, but the huge majority have not. The great mass of our countrymen are forced into one line or another by necessity, by the terrible need of earning at any cost a livelihood; and that must be changed by the co-operation of the whole Nation, for it is a National fault and must be remedied by the National will. And so we want to spread the sense of responsibility everywhere, to make all feel that the National circle is a common circle to which we all belong, and that the law of the family should be the law of the State. The law of love should flow into the form of all outer laws, because where the tie of blood is absent the human tie remains. Naturally you recognise you do not need law in the family, because love is present among the members and each does what he can do best, because he knows what is most needed. I often quote a wise saying of Proudhon's, given very many years ago: "From every one according to his capacity, to every one according to his needs." We can spread that constantly, and generally in building desire it. We have to grow into it, to work for it, to recognise it as the ideal to be aimed at, and to strengthen every effort which goes in that direction, and to put aside all forces which work against that great ideal. We have to change in this changing from one sub-race to another. In the building of this new sub-race we have to remember that the old order is practically dying amongst us, and that the War was the natural apotheosis of the struggle of individual against individual, class against class, and the law of the stronger was the law that prevailed and the fate of the weak was to be crushed.

In the New Era into which we are entering, all should co-operate to help, not to combat, all endeavours to diminish inequalities, replacing competition by co-operation and war by arbitration. In this crisis you have all heard so much of arbitration between Nations, between employers and

employed, between warring classes. They are signs of the new spirit which is beginning to awaken, the spirit that seeks for harmony instead of for the use of force and compulsion. It is the beginning of the great change which will only be completed in the Sixth and Seventh Root Races, when the authority of the Inner God shall be the only authority necessary, when the outer compulsion of law will be unnecessary because every one will do what is right of his own nature. When an attempt is made suddenly to bring that about, as it was by Tolstoy, it is inevitably a failure. It is a matter of growth, not of sudden creation ; we should see the ideal and strive towards it, for we are Theosophists, hold that up as the direction towards which we are moving. You can utilise your knowledge, apply that which you have learned in the study of the Divine Wisdom. Yours it is

Before entering into any movement, ask yourselves : " Is it constructive ? " If it is not constructive, keep out of it. Is its motive love ? If you see hate as the motive, keep away from it. Does it turn towards Brotherhood, towards lessening inequalities, towards increasing a sense of responsibility ? If it does, work for it ; if it does not, leave it alone. This is the test which your knowledge should enable you to apply. Many things will be claiming your attention, many movements ask for help. Test them. Do they work forward, bringing construction for the future ? Are they actuated by a desire to uphold, not to pull down, a desire to uplift all those who are on a lower level of society, not the desire to drag down to a common low level those who for the time may by their status be above them ? Think how you can put your Theosophy into practice ; then you can all be real helpers in gathering together materials to be built into the great new temple which stronger hands than ours will erect, that temple which wiser brains than ours will sketch out—the New Civilisation. We can see the marks of it ; we can bring

these forward ; we can help everything that embodies part of them, and so prepare the way for the great Architect, for the great Builder, who will soon be amongst us.

That work of preparation is your work and mine. Then get ready for the great building work, be gathering together all that is wanted for the use of the Architect and His Master Builders. That is our task to-day, and I know of no privilege greater, no power more precious to find in ourselves, than to be, as it were, the hod-carriers, to do the work unskilled labourers may do for that great Coming Advent, which the eyes of the younger amongst us will see, at least in its beginning. And in all your work in your Lodge and outside, keep your eyes on the young more than on the elders ; see what they are starting ; see what hopes are lifting them ; see what aspirations are actuating them ; for they are foreshadowing the future. Never mind if their schemes are crude or one-sided, or impracticable for the time, mistaken in their direction ; for they are none the less the dreamers of the future. Encourage your young people. Try, if you will, to put in thoughts, to develop their ideas by words and suggestions ; but do not discourage them, do not pour out ridicule ; for they are sensitive, and without them your dreams can never be realised. The young people are dreaming to-day, what they and their children will realise to-morrow. As they go forward, we elders should wish them God-speed on the journey which we shall have rendered possible for them.

Annie Besant

THE KARMA OF MONEY

By JUSTIN C. MACCARTIE

BHĪSHMA, in the Great Exhortation delivered on the field of Kurukshetra, says :

Complete poverty in this world is happiness. It is good regimen ; it is the source of blessings ; it is freedom from danger. This foeless path is unattainable (by the worldly) and is easily attained (by the spiritual) Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merit.

This, from the great *Mahābhārata*, is decisive and uncompromising teaching, and is in accordance with that of the Christ. "Lay not up for yourselves treasures upon earth . . . for where your treasure is, there will your heart be also . . . ye cannot serve God and Mammon Go, sell that thou hast and give to the poor," etc ; and also with the teachings of all the great religions. Yet it can safely be said that it receives little or no attention from men in general, whose whole lives are passed in doing the exact opposite—not alone worldly men, but those "who profess and call themselves Christians" and (*ehou*!) Theosophists.

It would seem that love of wealth is one of the most difficult attachments to get rid of, and we find many a man who has freed himself from the chains of lust, anger and cruelty, still a slave to greed. He probably would deny this, and state that he was merely striving to lift himself, and those dependent on him, a little above the struggling mass of humanity ; but as a matter of fact he is held fast by the wealth-lust,

and so is "far from yoga" and the path to freedom. Vain are all his efforts to attain union with the Self, or even secure "that peace which the world cannot give," for "the self of matter and the self of Spirit can never meet," and the foeless path is unattainable so long as a single attachment to the material remains. Possibly the explanation is that the attachment is less obvious, more subtle, than the coarser vices, and so many a man deludes himself into the belief that he is serving God when he is really serving Mammon. A little reflection would show him that he cannot possibly be of the higher worlds till he has divested himself of all things pertaining to the lower. To use a clumsy simile, a man would not from choice cumber himself with heavy boots and clothes when starting out to swim a river.

Money is material—of the earth, earthy. It purchases only material things—food, dress, furniture, houses, and the like. Intellect, love, peace, happiness—all the enduring qualities and feelings—are completely beyond its power. So found Manki, whose song, adapted from the *Mahābhārata*, runs :

He that desires happiness must renounce desire. Well said Shuka that of these two—the one who gets all that he wishes, and the one who casts off every wish—the latter, who renounces all, is surely much superior to the former, for none can ever attain to the end of all desires. Do thou, oh my soul, so long a slave to greed, taste now for once the joys of freedom and tranquillity. Long have I slept, but I shall sleep no longer. I shall wake. No more shalt thou deceive me, oh desire! Whatever object thou settest thy heart upon, thou didst force me to follow it, heedless and never pausing to enquire if it was easy or impossible to gain. Thou art without intelligence. Thou art a fool. Ever unsatisfied, thou burnest like a fire, always lambent for more offering. Thou art impossible to fill, like space itself. Thy one wish is to plunge me into sorrow. This day we part: from this day I can no more live in thy company. I think no more of thee and thy train. I cast thee off with all the passions of my heart. I, who was harrassed with despair before, have now attained to perfect peace of mind. In full contentment of the heart, senses at ease, shall I live henceforth on what I can get, and labour not again for satisfaction of thy wishes, my foe. Casting thee off and all thy train, I gain at once, instead, tranquillity and self-restraint, forgiveness and compassion and deliverance.

Free stood Manki when he had made his renunciation of wealth, but few are there like him. Sisyphus-like, the bulk of humanity toils ceaselessly to accumulate the hoard which keeps it submerged in the sea of matter for life after life. The faith that with renunciation there would come sufficient means for all reasonable needs, is lacking. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," is a text not accepted. Now, that faith is absolutely necessary, or a man will never renounce, but will go on, attached to the wheel of life, for all time. In some life the faith must come. Why not in this one? The Scheme is perfect; absolute Justice prevails; assuredly, then, he who renounces in order to serve humanity will not suffer, will on the contrary find that he has gained the substance and renounced the shadow. Vain and useless is it to think of the Path and the truly spiritual life, while the affections are still fixed on the things of the material world. Money accumulated will prove a curse. "The dross of wealth is hoarding."¹

Money is an occult force. No man can permanently possess it. It remains when he dies. It is created or earned by the labours of countless men; it represents the fruit of the labour of many, and should be used to benefit the many. Hoarded, it is taken away from the many, and he who attempts to divert natural forces to selfish ends is certain to suffer.

It is impossible for anyone, except perhaps a Master or very advanced occultist, to state the karma of money in plain terms; but one or two broad facts stand out plainly. Firstly, the very wealthy rarely have large families. Presumably it is best for children to be brought up simply and plainly. Secondly, wealth isolates its owners from their fellows to a considerable extent. Ceaseless demands for help are made on the wealthy, and they must refuse or they would cease to

¹ *Mahābhārata*.

be wealthy. Refusals cause estrangements, and in the end the rich man finds he has few real friends. In a world of need, the possession of wealth postulates hardness of heart.

Thirdly, wealth erects a barrier between its owners and the general public. If the latter are above need, they yet are oppressed and estranged by the trappings of wealth which they cannot and do not desire to emulate. We go to the simple home of our poor friend with much greater pleasure than to the mansion of the magnate.

Fourthly, wealth frequently leads to physical degeneration. Over-rich foods and luxurious habits sap the virility of the most robust, and extreme poverty scarcely equals wealth as a cause of physical deterioration.

Fifthly, moral and spiritual growth seem to be completely checked by wealth, for: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." I have in mind the case of a man of great activity and force of character, who in his young days was an altruist, a bold upholder of the principle of a fair deal for the other man, and an eager follower of one of the newer forms of religious thought. He became wealthy, and from that day to the time of his death he sounded out no note that could be recognised by those who turn from the material, though the world applauded.

Those who observe closely can no doubt distinguish many other lives along which the karma of wealth works in the case of individuals, but here I will give an example of its working in the case of a nation—or what I imagine to be an example.

Australia, in the middle of the last century, took up the policy of "borrowing for reproductive works"; which was apparently legitimate enough, as a new country could hardly be expected to retrograde in material civilisation, and could not develop its resources without capital. Presently the

money, so easily obtained, was not spent on reproductive works, but was to some considerable extent spent in city works. This led to a flow of population from the country to the city—the very last thing desirable in a young country—and, furthermore, the spending of large sums of borrowed money caused a large influx of the labouring element; so that now Australia is suffering from centralisation of the population in cities, where they produce nothing, and from an overplus of labour voters, who sway the political power of the country in directions which many think hazardous. Australia did not earn the money. She borrowed it, and created a forced civilisation, which is in many respects undesirable. She has highly developed, luxurious cities before she has got her forests felled, and is legislating on labour questions when she should be developing her natural industries. Borrowing in a new country defeats the restoration of the simple, strenuous life which is constantly necessary in order to preserve the virility of the race. In old civilisations where everything is done—roads made, streams bridged, cities built, land cleared—men become effete and spineless, like the Romans of the late Empire. Nations that conquer the wilderness by slow degrees, like the Goths, endure for thousands of years. Money hastens civilisation. Hence the danger of borrowing, as in the case of Australia.

Money is certainly a great power in human affairs; and, as such, is a natural force, an instrument of the Logos—very beneficial if rightly used, very dangerous if wrongly applied, and kârmic in proportion to its potency.

Justin C. MacCartie

TRANSFIGURATION

I CLUNG to life, I clutched the form,
When came the call to go ;
The body shrank from pain, the soul
Cried out : " I do not *know*."

In agony upon the Mount
I rent the veil in twain ;
No olden prophets walked with me
But comrades lately slain :

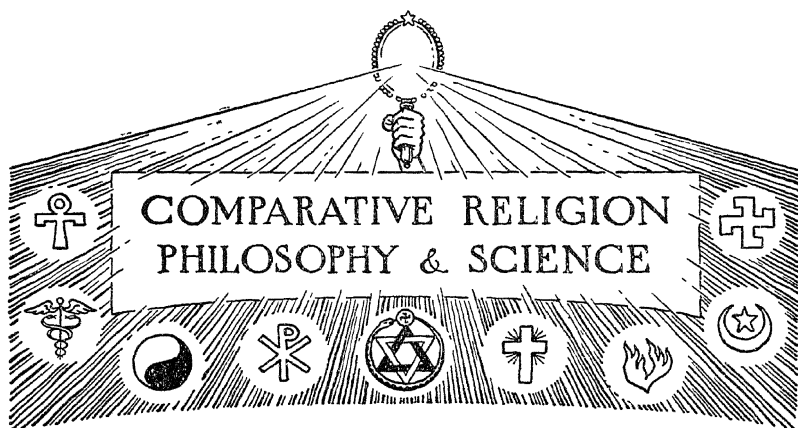
Men who had fought to free the world,
Slain on a field of red.
They live on there as they lived here
And sing : " There are no dead."

There lies my way o'er rock and thorn—
The path my brothers trod ;
There stands my cross of sacrifice
In the pure white light of God.

Henceforth I live to serve the race,
And Kings of the Dark Face fight ;
Henceforth all powers of mind and heart
I dedicate to Right.

Raise, then, the cross of sacrifice
Beneath the flag unfurled ;
Place on my brow the crown of thorns ;
I go to help the world !

J. HENRY ORME



IBSEN'S "WHEN WE DEAD AWAKEN"

By ISABELLE M PAGAN

IN bygone days, when there was more leisure than most of us can come by now, it was customary to keep a diary; sometimes introspective and analytical, sometimes the merest jottings of events—generally compiled on quiet evenings, and sometimes very regularly once a week, on Sundays; and some of these, at least, were written *backwards*, so to speak; that is, beginning with the summary of Saturday, and working back to the preceding Sunday afternoon. There is much to be said for the system. A week—or a life—is more easily summed up when it is over; for the last achievement sometimes gives the clue to what has gone before, and in the following studies of Ibsen's work I shall adopt it; the rather that in conversation with his friends—even the more intimate among them—he steadily refused to annotate or clarify anything he had written in his plays, yet not infrequently gave us a hint

of explanation of what puzzled them, by something introduced into a later work. He is therefore his own commentator, and we can judge best of what he set out to do, by what he actually did. Like all great writers who have lived as long as he did, he passed through many phases. Each phase is worth our study in its turn, but to many of the most thoughtful of his students his latest phase is the most interesting of all.

The last words breathed by Ibsen were. "*My dear, good, sweet wife*"—a tribute to the devotion of Susannah Thoresen, the woman he had wed for love in the days of his early struggles as a comparatively unknown poet. She was with him through many vicissitudes, constant in her faith and her endurance, however hard the times, through all the fifty years they spent together; and she nursed him to the end of the five long years of invalidism, when memory was fitful and the strong brain clouded over.

A paradox, surely, at once! For to many people the name of Ibsen is chiefly suggestive of an extremely unorthodox and unconventional person, who flouted the respectabilities of life, and especially rebelled against current and accepted customs concerning marriage. Yet—think it over! It is often those best qualified to understand what married loyalty can be, to whom the thought of people bound in loveless or even in uncomprehending wedlock is intolerable. The cruelty of a compulsory fidelity to one for whom the partner can no longer feel the slightest remnant of respect, for whom it is a moral torture and a physical danger to associate in such a bond, would naturally call forth from them the most emphatic denunciations. Where love survives, forgiveness will be found, but forced forgiveness is a contradiction in terms; and where affection and respect, and even tolerance, have died away, let us abolish slavery! Even the Christ himself, setting the noble standard of one mate, and loyalty till death, for the Aryan races to whom his teaching has chiefly come, softened

the severity of his teaching by telling those who were to spread his doctrine that, though it was the standard set for them, *all men cannot receive it, but only those to whom it is given*.¹ No; *all men cannot receive it*—nor all women either—even as an ideal; certainly not the younger souls among us, our degenerates, of whom we have, alas! so many; nor the wild, savage tribes, still at the stage of primitive warfare. But for higher types to feel a sympathetic understanding for a different stage of evolution, and a profound compassion for the man or woman tied to a drunken, degraded or utterly incompatible mate, is quite consistent with a personal preference for monogamy.

The last play Ibsen wrote dealt with this question in a quite unusual way, and from quite an exceptional point of view; and although its title, *Our Awakening from the Dead*,² surely suggests that point of view at once, especially to those familiar with the final phrases of his greatest tragedy,³ most readers, even among his learned critics, seem to miss it altogether. To Ibsen, as to St. Paul, and to many other great souls, the illusory life here on earth is not actual life as they conceive it. The passionate cry for deliverance from "this body of death" is a yearning for the freedom of the higher planes and the wider consciousness, for an entrance into the world of reality; and, in *Our Awakening from the Dead*, the action passes altogether, to quote the phrases used by the characters themselves, *across the border and on the other side*; or, more literally still, *on the side beyond*. Those who have not studied Ibsen deeply enough to get over the widespread

¹ *Matthew*, xix, 11

² More literally, *When We Dead Awaken*, under which title Mr Archer's translation is published, so that I have had to adopt the above for mine—not yet published—owing to copyright restrictions still in force. His is done from the point of view of one who reads the play entirely as an account of certain very unconventional people abandoning conventional morality, and wherever there are possible shades of double meaning, that makes a slight difference, e.g., *crossing the frontier* is not the same as *crossing the border*, etc.

³ *Emperor and Galilean*.

delusion that he was a confirmed atheist, with no belief whatever in the unseen world, very naturally find it difficult to accept this clue to the piece. Ignoring the title, and the phrases that supplement it—which are introduced in such a way that they may *generally* be read as referring merely to a summer holiday—such readers puzzle their heads in vain over the dialogue; and even an appreciative critic like Mr. Bernard Shaw, who gives an excellent digest of the previous events in the lives of the various characters, seems blind to all that is most significant in the actual drama. What is most sorrowful of all, scarcely a manager can be found to risk producing it, as a result of this misconception; for actions suitable and even inevitable in astral conditions, are not necessarily in harmony with what is customary and convenient here. It is only when quite frankly rendered as a drama of the after-life, that this play is worth producing at all; and when rendered so, it will probably be found much more illuminating and congenial to the public than the majority of his plays have proved so far. Now that the Spiritualists have done so much to quicken an intelligent comprehension of the conditions likely to await average humanity on passing over—in place of the old ideal of the future life as a state in which we are to spend an eternity in what some shivery mortal described as *sitting on a damp cloud, singing hymns*—the descriptions of the early stages given by Ibsen in the First Act are easily recognisable, and quite in keeping with the findings of such of our Theosophical leaders as are qualified for psychical exploration.

When the curtain rises we are introduced to Arnold Rubek, an elderly, successful sculptor, and his butterfly little wife, Maya,¹ a rather ill-assorted pair, who find themselves in one of those homes of rest and healing of which we have recently had so many accounts, chiefly in connection with the early

¹ Or Maia, pronounced Mahya.

astral experiences of those suddenly slain in battle, or dying in some way involving shock. The Rubeks can remember the railway journey which led them there, and indirectly we gather that there was an accident; but there is no talk of wounds or pain, so that death must have been instantaneous for both. They recall together how the train had stopped unexpectedly and unnecessarily at some small wayside station. No traveller got out, and none got in. Two officials on the platform talked in lowered tones, and the sleepy travellers were wondering what the talk was all about, and why they had drawn up at such a place—and then the same experience was repeated, and repeated, and repeated! Always the sudden stoppings of the train, and the low-toned conversation of the two officials in the darkness; and then again, and yet again, the same impression!

All who have been badly injured in a motor smash, or knocked senseless in a railway collision, will recognise that curious mill-wheel repetition of the stages leading up to it, that makes a sort of nightmare accompaniment to the gradual return of consciousness. At first the Rubeks fail to realise exactly what has happened. A health resort had been their destination, and they have found what they expected—with a difference. The place has changed, says Maya, and the people too; and Rubek notes that all their wishes are instantly carried out—a thing somewhat unusual, even at the best hotels! They have everything that they had planned to have—rest and refreshment, newspapers to amuse them, even a champagne lunch! But, as in the classic instance of poor Tantalus, and the more recent cases, described by *Raymond*, of the men who demanded whiskey and cigars on their arrival in the unseen world, they find no satisfaction in such physical delights. They are only dream consolations in a land of dreams, brought by a wish into a dream environment, including waiters and all the rest of the setting that the wish involved, but with no

more substance in them than the "phlizz" of flowers in the fairy-tale by Lewis Carrol.¹

"Why are things all so different?" queries Maya; and then, prompted by her husband, she slowly realises that "the change is in herself". Next, they review their life together in the past, each owning it had been a disappointment. This talk is the beginning of a frank and open dealing with each other, that has found no place during their earthly life—barely civil at first, in its Northern truthfulness, but ending without bitterness, though carrying them far apart. It is quite extraordinary how much is told in their few conversations of the history of these two lives, and of the circumstances that had pushed them into marriage. Maya's home was poor, her outlook limited; she longed for gaiety and travel and excitement. Rubek had lost his early love through a misunderstanding, and had lived for years alone, just drudging at the art, which, while she was with him, had been such a joy. His craftsmanship had bettered, and his fame increased—but his inspiration had died out; and sick of striving, looking for distraction, he had met the little Maya—bright and vivacious, though all ignorant of Art—no helpmeet, but a pretty toy. Then they had married, and become a rather humdrum couple; mismated, like so many others, but loyally making the best of it.

"*Till death us do part*," is the wedding vow; but, queries Ibsen the artist, *How if death did not part them?* What then? Are they to make their heaven a hell by prolonging the uncongenial partnership right through the after-life?—and if they do, where has their heaven gone? What a fascinating problem for a psychological dramatist to tackle, and how natural for Ibsen at that stage in his career!

He calls this play an Epilogue—the same phrase used by him about the after-death scenes in *Peer Gynt*; and though

¹ *Sylvia and Bruno*

it is the shortest of his dramas, he took two years to write it. With ebbing strength—for he had passed the three score years and ten—he penned the lines, slowly and patiently, his forward gaze fixed now on "the Great Adventure of Death," as Carpenter so beautifully calls it. All great poets have dwelt upon the theme Homer, and Virgil, and Dante—aye, and Shakespeare too, in that last allegory of *The Tempest*! They found much beauty in it—so did Ibsen; but his followers have failed to understand. Some of them were shocked beyond all measure, and took refuge in the theory that the great brain was breaking and the judgment gone *before* the drama was begun; others—rebels all—hailed it with satisfaction. *Free love for ever!* was their cry. *Follow your impulses! Change partners where and when you please!* That way madness lies, as Ibsen clearly showed us in his gloomy play of *Ghosts*.¹

But rightly read, no syllable of this poetic drama can encourage or applaud inconstancy. Take it as dealing with the after-life, and every detail of its action and its setting falls into line with religious beliefs held and declared in all ages, all the world over. At the first stage, rest after toil and travel; then the happy hunting-grounds for some, or the fair realm of paradise—the summer-land of the Spiritualists and of the early Tuscan painters, the pleasant meadows of Plato or of Scandinavian lore. There is a river whose bright streams make glad the weary. Above it and beyond, shine the high mountain peaks with their eternal snows—those shining snows that sometimes bring their silence down to lower levels. Ibsen makes three of his best plays end in descending snow. Perhaps to his Northern poet-mind that was the symbol of *the Peace that passeth understanding*.

But the snow only comes at the very end; and in the meantime, critics may protest, what of this odd beginning? A

¹ Not a good title for the play *The Spectre of the Past* would give a closer rendering of the Norse, and tune the audience better for the theme "Ghosts indeed!" exclaimed a wrathful playgoer, "I never saw a single ghost the whole way through!"

big hotel upon "the other side of death"? Why not? For in our *Father's house are many mansions*; and the word translated there as meaning mansions is, in the Greek, actually the word for wayside inns—dak-bungalows, or something of the sort! And as, at places of that kind, all sorts of travellers congregate, the Rubeks do not find themselves alone—nor always in congenial company. The usual way these travellers arrive is by the sea, we gather; so the old metaphor still serves for them—wide waters to be crossed, and in a "ship"—ever the symbol of the Church, since days when it was painted on the tombs within the catacombs, as Ibsen, versed in Roman art, well knew.

The Rubeks, heretics from a Bohemian and artistic circle, have come *upwards by the train*; and the next arrival on the stage, Ulfheim by name, a rough-tongued country laird, *sails his own cutter*, as he tells us—*without once catching sight of any steamer*. *No such honour and glory for me!* is his sarcastic comment! He shuns his fellow men and feels contemptuous of women—lives in heart-loneliness, but for the dogs he turns to, glorious comrades of the chase who naturally share his hunting heaven along with him! He knows the region well already; has had his moments on the mountain even, in his former summer holidays; but the heights beyond the snow line are too perilous for him, and the hunt of bears and other joys are better followed on the wooded slopes below. A tremendous fellow this, for little Maya to encounter! So astonishing!—a man who tells hair-raising stories of adventure, and can swear, and laugh huge, hearty laughs, and pay her pretty compliments as well—such a contrast to the earnest-minded sculptor, wrapped up in his art, with whom her pilgrimage on earth had proved so dreary! So she asks the latter eagerly if she may go with Ulfheim—go and see the dogs and the wild forest, and experience the glad, free life of the hunting-grounds and the glory of the mountain. And of course her bored companion gives

assent!—astonished at her taste, for he has all an artist's vanity, but very much relieved that she should realise that they are absolutely *free*, as now indeed they are.

In heaven there is neither marrying nor giving in marriage. So spoke the Christ, when asked to whom a woman would belong if she had passed, when widowed, to successive mates on earth. Sex problems have no place up in these realms—thank goodness! But still, *true marriages are made in heaven*, it is said. Perhaps they are—arranged upon some higher plane at any rate, when, stripped of the veil of flesh, affinities can find each other far more easily. Even little Maya, not distinguished for much quickness of perception when on earth, can read the thoughts of those around her now—says she sees quite clearly what her husband thinks about, especially when he dreams about his former love. The hunter's wild, impetuous wooing, full of fire and "go," is naturally a heavenly joy for Maya—one that she had missed and longed for in her life on earth; and Ulfheim's own felicity is heightened by her petulance and sudden change of mood. What sportsman wants an easy victory? So these two fight and squabble even at the very furthest heights they reach! Then, in more gentle mood, they tell each other of the disappointments of their former life; and warned by past experience, resolve to try together to make something better and more honest of such partnership in future. So she gives herself *into her comrade's keeping*, and these two go wandering downwards once again—by the same strange *way of death* that led them to the heights; for birth and death are much alike when seen from different sides. How will they meet on earth again, one wonders? In some childish friendship first, all full of April showers and sudden sunshine? They seem such children, both! But they will *know* each other with swift intuition anyhow; and he will love her all the more because, in spite of her coquettish ways, she will not fail in loyalty, like the *light love* he took

to wife before. And she will sigh at times over his lawless ways, and then, with some dim latent memory waking, add that at any rate *he's never dull*, nor will he dwell mentally in far-off realms of cloud and mist, where she cannot hope to follow!

Meanwhile to Rubek, left alone, have come fresh experiences—new lessons learnt through meeting once again the long-lost love, Irene, the girl friend who had posed for his ideal statue. Her help and sympathy had won him fame; and when she left him, all his finer inspirations left him too. In those old days when first they met, he had been dreaming of a spiritual subject—the very subject Ibsen gives us here, in this drama of *Our Awakening from the Dead*, and when they speak of what they used to do “upon the other side,” the sculptor-hero, giving us the key-note of the play itself, dreamily describes his feelings at the time, as follows.

I was bent [then] on creating an image of purest womanhood—of woman as I saw her at the moment of her waking on the Resurrection Morn. Not bewildered by anything new and unfamiliar and unexpected; but full of divine joy at finding herself once more—her own self, the daughter of earth—unchanged—in the realms above—realms more free and joyous—after the long sleep of death.

And that, it should be noted, is exactly how the characters in this strange Epilogue are set before us; unchanged, more free, and growing gradually more joyous; and the chief thing that the poet seems to emphasise is that *they must awake*. An easy thing for Maya, as she joyfully proclaims. Her Northern words are hard to render into English, because, though current coin of daily speech, they yet suggest, in the original, the biblical expression for *judging* on the Judgment Day. “How divinely lightly we are sentenced—just to waken!” is a possible version of her exclamation; and it may be that the poet’s thought is of the divine clemency, and the way in which it deals with all of us.

For Rubek, who has lived much longer, and has blundered worse, it is a harder task—this waking up to all that he has

done; and poor Irene finds the process harder yet. Her storm-tossed soul has wandered far and wide, vainly seeking to fill the void within her heart caused by the misconception that had parted them; and she is further handicapped by the materialistic point of view she had arrived at ere she died. Rejecting the Church teaching, which yet in its gloomier aspect still oppresses her, she had learnt to think of her own death as just an ending to all life and light and happiness—a coffin and a winding-sheet, the loneliness and silence of the tomb; and this delusion binds her soul to such an extent that, when she first appears before us, pacing slowly past the Rubeks in the garden, her hands are crossed upon her breast, and her eyes are closed, while her clinging garments, soft and white, fall round her like a shroud. And the shadow of the dismal teaching she disliked so much, and yet had half accepted, follows after her, personified by her attendant all in black, dressed like a deaconess and carrying the cross—a hint that Ibsen criticised the Church for tolerating such a dreary teaching as is found in certain hymns,¹ making the inevitable parting hideous here below, and even driving some poor souls insane. In recent books about the life beyond,² this doctrine of the heavy sleep that holds all those who, while on earth, turned from the belief in the after-life, is also to be found; and Ibsen may have taken it from Dante, in whose *Inferno* the unbelievers are all buried in dark tombs, much like the one described by poor Irene. It is Rubek, with his faith in *Resurrection*, whose task it is to teach her the great fact that she is very far from dead in any real sense—that love and life and onward progress still are hers and his. Then, after talking over all the blunders of the past—a past in which his deep absorption in his art had somehow hindered him from speaking of his love—they both pass onwards,

¹ Cf Ibsen's protest in *Brand*

² *Letters from a Living Dead Man*, by Elsa Barker

through a second death, leaving the lower mental realms behind, and climbing above the snow-line to the peace beyond, where the dark shadow which has haunted Irene can never follow—ceases at last to be a shadow even, but comes into the snow-clad scene, holding the cross aloft and speaking words of peace. The Church *is* sometimes inconsistent, and long after heretics she has been hard upon have past away, will give them tardy words of kindly praise and reconciliation!

A very wonderful achievement, this brief drama! A *tour de force* few could have dreamt of, even in their prime! And the more we think about the characters, the more our interest and compassion grow. We criticise them, naturally—they are so human in their failures!—but Ibsen makes us understand them all. The primitive young hunter, with his pose of heartlessness; hiding the pain of disillusionment at first, but winning Maya in the end by reference to his sorrow o'er the worthless wife he once had loved and trusted. Maya, once so eager to be thrilled by mere excitement, awakening to the voice of genuine love at last. Irene, proud and passionate, cut to the heart by Arnold's thoughtless reference to her loving help in his great work, as just *an episode*; not pausing to consider that although an artist is supreme in marble, it does not follow he can find the fitting word to say. Many will feel impatient over the story she recalls of her own sudden flight, leaving no trace; still more impatient over her subsequent plunge into successive mad flirtations with a set of men for whom she did not care a straw. Yet is not such conduct what we very often do find—both among men and women—after the shock of unrequited love? Irene thought the man she could have died for needed her no more—imagined he had coolly told her so—a crushing blow!—and being driven to earn her bread somehow, continued posing—in theatres and music-halls!—where her great beauty, seen behind the foot-lights, sent many wellnigh crazy, bringing them about her,

eager rivals for her hand. And so she played with them, in a cold, scornful wonder at their folly; and married by and by, first one, and then another, and spent their wealth and lived a reckless sort of life, wearing herself and them out, mind and body, just striving to forget and fill the time; until delirium or madness came, and she passed over, still nursing all her unhealed astral scars, to meet the mate she had lost through her own folly, and to teach, and learn, and find true peace at last.

How is it that the author's presentation of his lofty standards of stern self-control, taught by the failures and unhappiness of very varied characters, is missed by so many of his readers? Ibsen shows the lesson everywhere—in this play as in *Ghosts*, though much more hopefully. Irene learns it, in her self-reproach, yet gives a just rebuke to Arnold for his self-absorption in the past; and in spite of her delusions and obsessions, and her sudden, strange relapses into crazy fancies, the bulk of what she says is very clear. Note how she speaks of these old days of happy work together:

With every throbbing heart-beat, with my whole youth I served you!—and you—you—you!—You never actually *touched me*, Arnold. If you had, I think I should have killed you on the spot. [But I?] I gave you something none should ever part with—gave you my very soul—and then I stood before you soulless. It was that I died of, Arnold.

Manlike, he finds it hard to grasp that he had taken more from her than was allowable. It was for Art!—for his professional career!—he had even found it hard to ask so little! How had he done her wrong? Persuading her to break conventions outwardly, and pose to him undraped for his great statue, thus estranging her from all her friends and relatives—for Irene did not belong to the Bohemian set that would receive an artist's model anywhere—Rubek had felt impelled to show her special reverence and respect. His troubled protest is quite natural:

Arnold. I never wronged you—never once Irene!

Irene. Ah, yes you did! You wronged the innate innermost part of me—you who could take a warm-blooded young creature, pulsating with life, and grind the very soul out of her, because you

needed her to make a work of art. *First* the work of art, and then the child of man!

I was a human being at that time. I too had a life to live, and a human destiny to fulfil. Can't you realise that I renounced all that? Oh! it was suicide! The guilt of my death lies at my own door—a guilt for which no penance can atone.

A purgatory this, for the poor sculptor too! Yet truly, *from him to whom much is given, much shall be required* He had lived upon a pinnacle of self-restraint that many men and women can only marvel at as something far away; at any rate he had reached these heights as far as her fair body was concerned; for though she was the woman whom at heart he really loved—and with a certain element of physical passion too—he yet had held aloof, partly from chivalry of thought, but also from devotion to his art. He revered her beauty as indeed the temple of the living God, as a true artist can; but all the while he had forgotten the natural heart-hunger of her soul within—the longing for response that she, bereft of all her kindred, well might feel; and though she, in her pride, had asked for nothing from him, she had trusted that this comradeship in work would blossom from fair friendship into lifelong love. Ibsen is quite relentless in his picture—spares him nothing. Such a man *could* realise what he had done—and therefore needs must do so.

“You feel that it was all my fault?” he asks Irene wistfully, noting the ghastly changes time has wrought in her—the morbid fancies and delusions that recur, in spite of all that he can say. And when her words are wildest he likens her to a harp with broken strings; on which she answers him that that is always so when a warm-blooded woman “dies” as she has done. Most earnestly he combats her obsession.

Oh, Irene! Do get rid of that point of view! It's leading you so utterly astray. For you're alive—alive—*alive*!

And even when she comes to realise the fact, she clings to the old pain, as people will.

I *have* been dead, this many and many a year. They came and bound me—lowered me down into a vault. *Now*, I'm beginning to rise again from the dead.

And later on she adds that though she *has risen*, she is *not yet glorified*.

These extracts have been telescoped together, because the artist scatters them in the drama, and many readers, intent on the more playful passages, may miss them. The process of such healing is a slow one, and the author makes us feel the long endurance of poor Arnold, as he strives to help Irene on. At times he scarce can look her in the face, so deep is his remorse. Yet from the average standard of quite decent living, his had been a blameless life. The retribution for the careless mood—that in which he had called that wondrous summer just “an episode,” seems to us too severe. But Ibsen did not think so. He seems to say no artist worth the name should blunder so—because he *ought* to understand better than most. It is a curious answer to Bernard Shaw’s assertion that an artist is naturally the man most guilty of such egotism, that artists *all* will see a thousand women wither, *if the sacrifice of them will enable them to paint a finer picture, write a deeper poem, a greater play, a profounder philosophy*. Ibsen realises that less gifted men, who turn to women chiefly for their food and clothes and other physical needs, can neither call out quite so much reponse, nor wound so deeply, throwing love away. To inspire a soul’s devotion means responsibility; and to accept it by allowing so much loving service as was calmly taken in this case, deprives one of the right to throw it back.

The pain of the great blunder is increased for Irene when she awakens to her own love of little children. She had not cared to mother the offspring of those wealthy mates of hers when on earth, but there are so many of those happy little creatures in this happy valley of the Second Act! And as she *wakes*, she comes into contact with them. We see them rush to meet her when she passes, and note her gentle ways; while Arnold sits, the student artist still, noting the grace of their free movements, even in the wildest of their play. Maya rebukes him for it. Like many women

whose ideal of bliss is largely a prolonged and passionate wooing, she has no interest in children, finding them noisy and troublesome interrupters of all she cares about. As has been well said, such women rise to their task when actual motherhood comes, by "enlarging the borders of their selfishness so as to include their own progeny"; for the children of others they cannot find affection. But Irene has outgrown that stage, and after meeting with those radiantly happy little creatures, owns her own greatest failure in the life just past. She who had been twice married, never bore a child; never gave healthy motherhood a chance; had *killed them all*, as she sorrowfully puts it, *long before they came to birth*. Seen from "the other side," that is what limitation of the family means. Now she knows that Motherhood had been her calling; she should have borne real living children, not just helped the production of dead works of art. Ibsen makes Solness, in another play, say something like this, when referring to the sorrow of his childless wife. Surely, he tells us, the art of building up a splendid race—working at child welfare in all its forms—is just the finest art of all!

Are people such as Rubek and Irene ready for Nirvana? The student of Theosophy would say—*not yet*. Ibsen makes them discuss the question of returning to the realms below, and Arnold feels—rightly—that there he might expiate the errors of the past. Irene cannot face it—does not even want that kind of love and happiness any longer—and Ibsen seems to think that now that they understand, they both may pass to other, higher realms. Perhaps he felt somewhat as Browning did concerning reincarnation—"that fancy some lean to and others hate"—when the latter wrote lines:

Yet I hardly know. When a soul has seen
By the means of Evil that Good is best,
And, through earth and its noise, what is heaven's serene—
When our faith in the same has stood the test—
Why, the child grown man, you burn the rod,
The uses of labour are surely done;
There remaineth a rest for the people of God:
And I have had troubles enough, for one.

Anyhow the end apparently comes here. The avalanche descends, sweeping away the bodies now transcended, and over everything is spread a shining sheet of snow.

Rubek the Sculptor stands for Ibsen—so the critics say. With reservations—for no poet puts his whole self into one character—they are justified in their conclusion. The masterpiece that Ibsen wrote for us, the drama that *he* called his masterpiece, was *Emperor and Galilean*—a religious play, in which a heroine of wondrous grace and beauty, of clear brain, strong character and deep devotion, is announced; a heroine connected with a prophecy that Julian, the hero of the play, was to succeed where others failed, because to him as helpmeet should be given a woman without a flaw—stainless, immaculate. The word used to describe her in Norwegian is *rene*—the German *reine*, used about *Parsifal*, and there translated *guileless*, as a rule; but it carries all these other meanings too. We know the first design for that great play was modified. Planned while in Rome, but carried out in Germany in an environment and atmosphere sadly broken by the Franco-Prussian War of 1870, its general scope was altered, and in the second half Julian is somewhat different from what he was in the first—more than is quite consistent.

The *guileless girl* who is the heroine, prophesied in Part I, only enters near the end of Part II. We see her as a saintly Florence Nightingale, nursing the Roman soldiers on the battle-field, her gentle teaching winning them to Christ. It is she who closes Julian's eyes after that matchless dying scene, and speaks these words of hope about the Coming of the Christ, and of how only He can truly *judge the living who are dead, and the dead who are alive*. Long as the great tragedy is, we wish we had seen more of her, for the feminine element is lacking in too many scenes; and if Arnold Rubek really speaks for Ibsen in this farewell play, we gather from his sculptor-talk about his own masterpiece, and his regrets for having spoiled it, what had happened in the poet's case. Ibsen had evidently

intended Macrina to have dominated *Emperor and Galilean*; but he had *pushed her into the background*, toned the radiance of her expression down, and placed *himself* well forward, making the hero, Julian, the usual spokesman of his own thoughts and feelings. Worst of all, he had added portraits of the people he despised—of lesser men, who filled him with contempt by their stupidity, their self-sufficiency and self-indulgence. Realising what a fatal blunder that had been—how the shadowing of his ideal woman had injured the work—he makes the foreground figure of his final play *an artist, repenting*, vainly trying to wash away his guilt, feeling with pessimistic gloom that now it is too late and nothing can atone. And as Irene listens to Rubek's confession, learning what had happened to the glorious statue that had cost her dear, she feels that she could *kill* him; then, realising how impossible that is—since he is “dead” already!—she breaks into a little smile and calls him “poet—*poet!*” adding maternally that there is something of forgiveness in the word. In saying it she feels that after all he's just “a dear, big, grown-up baby!”

And her smile, we may be sure, is Ibsen's own—half rueful, half diverted at himself. In that long life, with its sixty years of unremitting toil, he gave us of his very best; outgrowing his beginnings, ever ready to start afresh; and all through, even in his prosiest works, he shows the poet's mind and heart. No writer of such genius can ever get away from his own type and temperament altogether; and if he smiled to see the personal touch, even in his greatest achievements, and half apologises in the end, we in our turn are grateful for a hint that draws us nearer to him. So this last farewell of his can put a key into our hands, opening the mystery of much he wrote; and if the special veil that hangs upon this play has even partially been lifted for a few, this backward-glancing method is already justified.

Isabelle M. Pagan

THE TRINITY IN UNITY¹

SKETCH FOR A STUDY IN COMPARATIVE RELIGION

By JAMES H. COUSINS

FREDERICK ROBERTSON of Brighton, the once famous English preacher of Christianity, declared in a sermon that a truth was not necessarily true because it was in the Bible, but was in the Bible because it was true. He had felt the disservice which had been done to that sacred volume by the dead-letter method of approach to its meaning, and he asserted that the true significance of the book could only be appreciated when it was treated as a record of truth, not as a source of truth. Christian children are taught to sing:

Jesus loves me. This I know
For the Bible tells me so.

But according to Robertson's method the point is not whether this is stated in the Bible, but whether it is true in actual fact.

The textual test of truth externalises it, makes it the possession of scholars, turns it into exclusive dogma, and brings sectarianism and the spirit of intolerance into being. The way to religious unity is through the realisation that all human expression, even where inspiration is claimed, must necessarily bear the limitations of speech, of racial temperament,

¹ The following is a summary of an address given under the auspices of the Tokyo Lodge of the Theosophical Society, and intended to exemplify the carrying out of the Second Object of the Society, the study of comparative religion, philosophy and science.

of personal experience and mental endowment; and that truth exists in the nature of things, and finds approximate utterance in one or more of the scriptures of the various great religions. The comparative method of religious study is therefore a substantial step towards an ultimate unification of the creeds on certain major teachings. The doctrine of the Trinity is a case in point.

Observation of natural phenomena and of the operations of one's own mind shows that there is a threefold mode in Nature. We see underlying all life a basic substance, we see form imposed upon it, we see a consciousness working through it. We shape time to our own triangle of experience by calling it past, present and future. We think—and there is the thinker, the process and the thing thought. We write—and there is the writer, the act and the writing. And when we look at these things quietly and long, and question them as to their secret, we become aware that in all such trinities of life there is one element that is positive and of the nature of fatherhood, one that is passive and of the nature of motherhood, and one that is the offspring of the two. And when we have got thus far, and realise that in a relative universe, in which everything is interdependent, there must be a reflection of similar characteristics from the highest to the lowest, we shall not be far from understanding why it is that in the great religions of the world there is the teaching of the tri-unity of Deity. Reason carries back the qualities of the external world to that Divine Power in which it subsists. The seers of the ages have apprehended the analogy and have borne witness to it. They did not invent it; they recognised it.

In ancient Egypt the triune nature of Deity was expressed in the conception of the God Osiris, the Goddess Isis, and the Divine Child Horus; and there were those in that remote time who, with the comparative eye, saw a

relationship between these divine beings and the spiritual, intellectual and physical sides of human nature. The trinities of Greece are embedded in modern culture.

In the Vedic times in India, a thousand years before Christ, R̥ṣhis taught the worship of the God of Fire (Agni), of the Firmament (Indra) and of the Air (Surya). In Brahmanical times Brahma has been worshipped as the creator, Viṣṇu as the preserver and Śhiva as the destroyer. Seven centuries before Christ, in Assyria, men looked to the Divine Bull, with its man head, its bull body and its eagle wings, and saw in it wisdom, power and omnipresence.

Three centuries later, Plato, Greek by race but saturated with Asiatic thought, and learned in the wisdom of Egypt through travel in that land, expounded the Cosmic Trinity as First Cause, Reason, and Soul; and analysed humanity into the trinity consisting of man or the reasoning part, lion or the spirited part, and the multi-headed beast of appetite. Two centuries afterwards, the founding of the Platonic school at Alexandria not only demonstrated the philosophical fame of Plato, but marked an exchange of thought between Greece and Egypt, based on the comparative method.

Thus the rationalising process of the mind had moved the trinitarian idea from personality to impersonality, or rather, had developed from the early notions of local deities made in the image and likeness of man, to universal Powers from which humanity had emanated. At the same time the personal conception of Deity had evolved from multiplicity to unity, the latter conception being the most insistent doctrine of the Jewish religion.

When, therefore, the energies let loose by the foundation of Christianity developed into controversy, we are not surprised to find in the mentality of the Gnostics, who were Greek Christians, the double thread of Platonic rationalism and Jewish unitarianism. They held the Logos (Plato's Second

Person of the Trinity) as eternal, and taught that the historical Jesus (about the facts of whose life they expressed considerable doubt) was overshadowed by the eternal Logos, and that his true life could be taken as a spiritual allegory.

At this early point in the history of Christianity there is no mention of a Trinity of Divinity. True, Jesus referred to His Father, and Paul and John vaguely refer to the Holy Spirit as an immanent power; but these shadowings of a possible doctrine of the Trinity were obscured by the natural unitarianism which came to Christianity as an intellectual legacy from its parent Judaism.

But the new Faith could not resist for long some inner urge to adaptation to the triune law of the universe. Justin Martyr (A.D. 150) made the way a little clearer by calling Plato's "Logos" "Supreme Reason," by teaching that it was incarnate in Jesus as a temporary expression, and by referring to the Holy Spirit as a mode of the divine activity. Theophilus, about the same time, brought the matter to a point, used for the first time the word "Trinity," and set out that Trinity as God, Logos and Man.

Now began the era of controversy over the nature of Jesus Christ, which was the surface indication of the hidden urge towards the expression of the triune nature of the universe that had found full personal expression in the great pre-Christian religions and full intellectual expression in the Greek philosophers. It took nearly two hundred years to bring the matter within the domain of official religion, and even then, it took over three hundred bishops two months to discuss the question to the point of a declaration. This was at the Council of Nicæa in A.D. 325, when Jesus Christ was declared to be "of one substance with the Father". Still the Holy Spirit is only vaguely referred to; but half a century later the Council of Constantinople decreed that Christians should believe in One Divinity in three Persons: Father, Son

and Holy Spirit, co-equal in majesty. The interdependence of the triune conception of Godhead was reflected in the doxology, which ran : " Glory be to the Father, through the Son, in the Holy Ghost," but in A.D. 459 a monk named Flavius of Antioch voiced the complete trinitarian conception by altering the doxology to its present form : " Glory to be the Father, and to the Son, and to the Holy Ghost."

Thus Christianity took its place along with the other great religions in the expression of the truth wrapped up in the ancient occult symbol of the triangle ; and a curious point is that the mass of Christians believe that the doctrine of the Trinity is somehow or other taught in the Bible, while the simple fact is that there is considerably less textual support for it than there is for the doctrine of rebirth—which they do not believe.

But the great difference between the Christian presentation of the doctrine of the Trinity and the pre-Christian presentations is in the Christian exclusion of the feminine element in Divinity, which was fully accepted by the older Faiths. True, the Holy Spirit is referred to in the Greek Bible seventy-three times in the feminine gender, and thirty-two times in the masculine gender. But this untranslatable grammatical differentiation was beyond the possibility of influencing the minds of believers. The feminine element must receive its due personal recognition, and the development of doctrine with regard to the Blessed Virgin, the mother of Jesus, has up to a point met the philosophical need. Up to the fifth century the Blessed Virgin was regarded as human and a sinner ; but the cult of Mary grew in power, until in 1854 the Pope promulgated the doctrine of her Immaculate Conception. The inferior divine honours which are given her are not, however, in her own right, but by virtue of her being the earthly mother of Jesus. It remains for some future council to raise Catholic Christianity to the philosophical level of other religions by

raising the Blessed Virgin to the full height of Divinity, as God the Mother.

Two points of practical importance emerge from this study : the first that the Protestant claim to a definitive canon, a finished and finite book authority, is untenable in view of the controversies that both preceded and followed the collection of traditional teaching (for which there are no existing originals) into the book called the Bible ; the second point, that the process of doctrinal development in the Catholic Church negatives the claim to exclusive interpretation. Truth is true, even if, like the truth of the triple nature of the Divine Being in manifestation, it is not specifically taught in the Bible ; and the way stands open for a free-minded study of all that is involved in the doctrine of the Trinity in unity, a doctrine more fully presented by Theosophy than by any other agency.

James H. Cousins

VIBRATIONS

By W. R. C. COODE ADAMS, B.Sc.

THEOSOPHISTS, who so often use the word "vibrations" to explain their ideas, often forget that it has a technical meaning among orthodox scientists, with the result that they occasionally give birth to statements which, though quite correct with regard to the idea they wish to express, are occasionally, for want of more exact phraseology, found to embody no really coherent idea whatsoever. The result of this is that often Theosophy is lightly spoken of among the men of science, which is unnecessary as well as unfortunate. Perhaps, then, it would be as well to embody in a short article some idea of the various ways in which matter is known to vibrate, so that we may get a clear conception of what we mean when we use this term. A body vibrates when it continually passes the same position, first going in one direction and then in the other. The scientific definition is that it is "periodic motion where the velocity is being continuously reversed in direction".

The word "rhythmic" is not used by physicists. A good example of vibratory motion is that of a pendulum, the bob of which, as it swings continuously, passes and re-passes the position it occupies when at rest. Matter, however, in general, whether as a mass of fluid or a collection of particles, can vibrate in different ways, which we may roughly classify under the two heads of "longitudinal" and "transverse".

For general purposes of explanation we may say that the first is where the particles move back and forwards, and the second where they move up and down. We will illustrate this. Attach one end of a piece of string to some firm support and, holding the other in the hand, give it a series of rapid up-and-down movements. With a little trial a continuous series of waves may be made to pass along the stretched string. This is transverse vibration.

Of such a nature are the vibrations of a violin wire, when it is stroked with a bow or plucked with the hand; also of this kind are the waves which pass over the surface of the sea, though in this case there is a certain amount of longitudinal vibration as well. The distance between two successive crests of the waves is called the "wave-length," and this quantity is a most important factor, because not only is it constant for all waves set going by that particular disturbance, and thus forms a means of defining the disturbance, but also it is found to be connected in a very intimate manner with the "frequency" or number of waves which occur per unit of time, and the speed with which they travel. In fact, to state a well known law, the velocity is equal to the frequency multiplied by the wave-length.

Now for longitudinal vibrations. Take a coiled spring and fasten one end to some firm support, and on the other hang some light weight. Now pull the weight down slightly and let go. It will vibrate up and down, the spring automatically opening and closing. The spring vibrates, but in a different way to the wave motion that passes along the string. This is longitudinal vibration.

If we examine the phenomenon carefully, we shall see that when the weight is pulled down, the spring expands at the end near the weight, and the wave of expansion passes up the spring. When the weight rises again, the spring is compressed, and this wave of compression also passes up the

spring. Thus we have a series of alternate waves of compression and expansion passing along the length of the spring.

It is rather important to understand this form of vibration, because all phenomena of sound are of this nature. Air, as we know, is capable of being expanded and compressed, and a musical note consists simply of a succession of pulses of compression and expansion of the air, which travel towards our ears in a definite, orderly manner and with a definite frequency. To give some idea of the magnitude of these waves, I may mention that the middle C of the piano has a wave-length of approximately $4\frac{1}{2}$ ft. and therefore vibrates 256 times per second, the velocity of sound in air being about 1,100 ft. per second.

Let us now turn to a totally different phenomenon, that of light. It was discovered by the physicists that light behaved as if it were some form of wave-motion, and as light will certainly traverse vacuous spaces, and because it is rather difficult to postulate vibration without anything to vibrate, they were led to make the assumption of the ether of space, that is, an intangible medium which permeates all matter, as well as interstellar space where no matter is. For this reason it is generally called the "luminiferous ether". Let us get some idea of the dimensions of these waves. We find that each colour has its own wave-length, white light being itself a combination of them all. We can use this wave-length for defining the colour, and this is certainly the only scientific way of doing so. The wave-lengths are minutely small, and vary from one thirty-thousandth of an inch in the case of red light to one half that amount in the case of violet. Thus the waves of red light must vibrate four thousand billion times per second. Now if the rainbow be photographed, it is known that more appears on the plate than can be seen by the eye, and science soon discovered that there was a whole series of colours beyond the violet, invisible to the ordinary mortal.

This is called the ultra-violet spectrum. It was not long before we also discovered that there were likewise invisible colours beyond the red, now called the infra-red. But this is not all.

We now know that the electro-magnetic waves which are made use of in wireless telegraphy are exactly of the same nature as light, only of much longer wave-length. They vary from a fraction of an inch up to very great lengths; the commercial wave-length for wireless telegraphy at sea in the merchant service is about 600 yards.

One last fact remains to be added. The X-rays, as they are commonly called, of whose wonderful penetrating power we have all heard, have been shown to be also a form of light; only in this case the wave-lengths are much smaller even than those of light, even ultra-violet light. The wave-length of the X-rays is about one ten-millionth of an inch, or even less—several thousand times smaller than that of visible light.

Thus the whole scheme is complete, and we have brought all our phenomena under one head. What of these vibrations, and how shall we classify them?

The oldest theory of light is that of Newton, and is known as the "corpuscular theory," according to which light was conceived of as streams of corpuscles proceeding in straight lines with great velocity, and the phenomenon of sight was due to the bombardment of these bodies on the retina. When the wave theory became accepted by physicists, it became obvious that these waves, of which light was composed, were certainly not transverse vibrations, nor were they longitudinal vibrations, and the matter became one of speculation and theory.

Quite recently a completely new conception of the nature of light has come into the field under the name of the "Quantum Theory," and this hypothesis seems to be supported by so much evidence, and to revolutionise so completely our

ideas of the "ether" of space, that I will make an attempt to explain it. It must be known that science uses the word "energy" to represent any capacity for doing work, either in the form of a coiled spring, or as stored chemical energy in the case of an explosive, or the destructive force possessed by a rapidly moving body. Thus "energy" is conceived of as a property which can be transferred from one body to another and is perfectly measurable, and any such transference does not alter the amount of energy, but only its form or position. Thus we can think of it almost as a mobile liquid which can be poured from one receiver to another without loss of total quantity. One word of warning—do not confuse the words "energy" and "force"; they are quite different. Now according to the quantum theory, light consists of a series of pulses of energy. or we might almost say particles of energy, called "quanta," which are sent out at regular intervals, travelling with a regular speed and presumably in straight lines

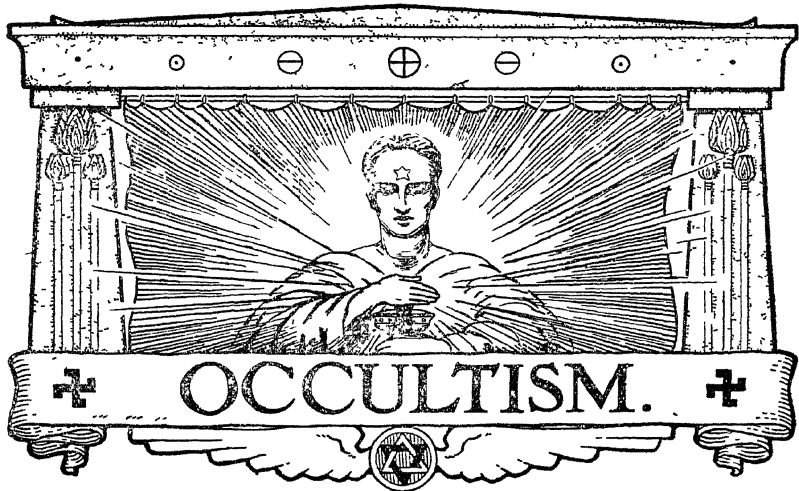
This is practically a return to the corpuscular theory of Newton, with certain modifications, and as a theory will have far-reaching effects upon the views scientists are likely to take on superphysical phenomena. With the wave-theory of light it was necessary to postulate a universally pervading medium; with the new theory that is not necessary, for the "quanta" travel along as compact units across empty space, and do not need any medium to pass them on. Thus modern physicists are divided into two schools: the one represented by Sir Oliver Lodge, who supports the existence of the ether; and the other represented by Einstein and Planck, who deny its existence and find themselves quite capable of explaining all phenomena without it. The question cannot be discussed without reference to the theory of relativity. So long as we admit the facts of gravitation to be due to an attraction exerted by one particle of matter on another, we

must postulate some kind of medium whereby this attraction can be exercised, that is, some connection between the two bodies whereby one can exert the force on the other. By means of relativity, however, the phenomena of gravitation may be explained by means of space-distortion, without having to assume any force of attraction whatsoever, and so no connecting medium is necessary.

We have said enough to show that we should be very careful in making statements in the name of science as to the nature of light or as to the nature or existence of the ether of space. Both questions are in a state of solution and likely to remain so for some time.

I have but thrown together a number of scientific facts—I hope, for the interest of my readers. Those who are already acquainted with them will pardon the re-telling of an old tale, whereas if I have helped anyone to gain a further appreciation of the varied phenomena of this wonderful world, the time has not been wasted.

W. R. C. Coode Adams



THE SEARCH FOR THE MASTER ¹

By B. P. WADIA

MANY members of the T.S. are greatly drawn to the inner side of the Theosophical teachings. What may have been to them a mere theory when they joined, becomes in a great number of cases a strong belief later on, and the earnest member strives to convert that belief into a matter of knowledge. The existence of the Masters has been a focus of attraction to many; the finding of the Masters has been the most desired pursuit in a few cases. Many have desired greatly, but have not found, for the reason that the finding of the Master was but a secondary object of their lives. Had they been honest with themselves, they would have recognised

¹ Report of a talk to a group of students

this, and would have made further efforts, or would have been content to leave things as they were. Instead of that, they have felt in some sense disappointed, if not actually injured, because they have not attained to first-hand knowledge of the Masters. However, the efforts they have made have not been really in vain, for the ideal they have sensed will, as time goes on, become more and more real, and will eventually bring them—perhaps it will be a matter of another life—safely to the feet of the Master.

There are seasons for the growth of discipleship ; periods in the history of evolution when discipleship can be more easily attained than at other times. It is not a question of favouritism on the part of the Masters, or even the demands of the world-service in which They are engaged. Just as there are seasons for sowing and harvest, so is there in the realm of discipleship the sowing of the seed in the core of the Ego, and the sprouting forth of that seed, affecting both egoic and personal consciousness ; for the growth in the sphere of consciousness reflects itself in our limited brain-awareness. As far as this physical world is concerned, there are times (the result of the activities of the Law of Cycles or Periodicity) when the task of realisation becomes easier of attainment. This may be said to be an illusory effect merely ; but, from the point of view of the actional plane (*Kriyaloka*), it is not so. Just as the rising and setting of the sun every morning and evening are illusions, but may be and are taken advantage of for purposes of ritual and worship, so also certain periods may be, and are, utilised for the realisation of discipleship. Such an opportune season is used by the Great Ones for starting Occult Schools, spiritual movements, etc. Such a period was chosen by our Masters for the founding of the T.S., and that was why in the early days of the Society so many were fortunate in contacting the Masters in their brain-consciousness. It seems to me that one of the immediate fruits of discipleship

is the knowledge and experience of its intimate relationship with the Master in brain-consciousness.

The man who would find the Master must make the search the dominant aim of his life. If we are prepared not to be deterred by any kind of obstacle or difficulty, if we do not hesitate to sacrifice everything and have the courage to destroy in ourselves those things which hinder, we are at least doing our part, and we may be well assured that the Master will not fail in His duty.

The first idea that we want to grasp clearly is that the finding of the Master is an absolute possibility for us; that it is a certainty for us, provided that we have strength and energy enough to go on and pursue our course without breaking down in physical health. People sometimes think that to tread the Path is a matter of consciousness only, and that material bodies are not of great importance. Bodies, however, do matter infinitely, and one of the qualifications that Masters require from would-be disciples is that they bring to Them fit and healthy bodies, in and through which Their work can be done. A wrecked body is of no use to Them. It may seem harsh, perhaps, that people who meditate and study, who lead as conscientiously as they can the spiritual life, and who thus perhaps in consequence overstrain their nervous systems—because of this must be thrown aside. We must look at the matter from the Master's point of view. What use will a person be to the Masters if he or she breaks down every time after a little piece of work? The life of discipleship is a strenuous life. The Master may want to use the disciple day after day, at any hour, at any time: He may have to tax his endurance considerably. It is therefore not difficult to see that the physical body must necessarily play a great part in the calculation that the Masters have to make before They accept anyone as a disciple. Realise that a disciple is an outpost of the Master's consciousness, and therefore the true disciple must

have the Ego-consciousness directing and guiding his brain-consciousness, and he must be careful not to admit into the latter anything that might affect the wonderful consciousness behind, that might prevent the Master working through him at any time. It will easily be seen that this constant alertness and self-collectedness must be a great tax on the nervous system. Similarly it follows that all the subtler bodies should be in a healthy condition, for the strain on them will be great too, since our astral and mental life must be arranged as far as possible in accordance with that aspect of the Master which we contact. For the Master, and He alone, must be the centre of our universe, if it is to coincide with the Masters' world.

How many of us make the Master our centre? If we examine ourselves, we shall see that we are very far away from the Master. Our world is differently built from His, and therefore there is little reason for us to be surprised that He does not pay attention to us. We must make Him the core of our consciousness, and thus the centre of our cosmos.

There are two simple rules—simple as all spiritual things are—which will help us in our efforts at realisation, if we apply them. First, whenever we think, whenever we feel, whenever we have to act, our first question should be: "I am thinking this thought, I am feeling this feeling, I am about to do this act—would the Master do it if He were in my place?" And if the answer to our question be in the affirmative, then ask: "*How* would the Master think this thought, feel this feeling, do this act?"

This is a very strenuous practice to follow, but it is the right principle to work on; for he who does this proves that he is making the Master, and not his little personal self, the centre of his consciousness. Very few are willing to make this sacrifice in its entirety. Some are ready to surrender portions of their consciousness to the Master, but reserve rights

over the residue. This will not do, if we are to gain what we say we want.

To come back to the question of the tax on the body. If we read the third volume of *The Secret Doctrine*, we find that H.P.B. has used a phrase—"play ducks and drakes with the body"; and this some of her readers have misunderstood. Instead of playing with the body they have played with consciousness, and instead of relieving the tension they have led the ordinary life under the name of Occultism. Let me read the whole passage of H.P.B., and you will understand that the control of the bodies, the relieving of the tension of the bodies, is to take place in a definite way, but this does not mean that the bodies are allowed to do what they please, dragging the consciousness into the mire of material existence.

Let the student make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play ducks and drakes with the body, eating, drinking and sleeping, but living always on the ideal.

We are apt sometimes to take life too seriously in a wrong manner, and we do this because of an unconscious egotism that is in us. We think we are here to save other people's souls and the world, and we think this because we do not realise that it is only by leading our *own* life in terms of the above teaching that we become instruments in the hands of the Great Ones. And although we try to live according to fixed laws of meditation and study, like the rich young man in the parable, when the Master wants us, we cannot follow because we have great possessions, intimate possessions—astral, mental and physical—and we cannot let these go. They are the real centre of our Cosmos, not the Master. Thus we are not able to contact Him, for we cannot respond to His note.

If we want the Masters, we must observe the laws. There are many things in each of us that are not in themselves

bad things—some of them are exceedingly good—which are comfortable to ourselves and not harmful to the world, but they may not be of any use to the Master. Are we prepared in our mental, emotional and physical natures to get rid of everything that is not useful to Him, be it good or bad? We have constantly to eliminate the personal “I”—often an attractive and beautiful creature—for it has no place in the plan. It is depressed, and must find consolation. It is irritated and must be soothed by praise. It must have attention of some kind or other. We must learn that it is the Master and not the personal “I” who commands attention.

The Master wants an equipoised consciousness in which He can work all the time. He does not want depression, He does not want elation, which are things of the personal consciousness. How are we to judge of ourselves? One way is this: if we are depressed, the first thing we should note is that there is some one capable of depressing us; so also with elation. The one mood which we require is the mood of permanent affection which expresses itself in Bliss. The highest attribute of God in Hindū literature is Bliss—*Ānanda*. That is what we want. It is that phase which brings the touch of the Master’s consciousness to us. If we realised, we should know that that alone is of supreme moment to us, that nothing else in the world matters. What matters it if people praise or blame us? These things, as the *Gītā* says, “come and go, impermanent,” and the advice given is: “Endure them bravely, O Bhārata”—and that endurance *not* in the spirit of a martyr. That again is often misunderstood. Experience of joy or suffering is common to all. But for the student of Occultism to feel Bliss in suffering marks a stage of inner growth. The weapon of silent suffering, not for the paying off of karma, but for the positive work of generating spiritual forces, is not understood by the world and is not likely to be. Crucifixion is misinterpreted. That experience is not

the paying off of karma, but a spiritual generation of certain forces where suffering means joyous lifting of some of the heavy burdens of materialism, in the true significance of the word. From our point of view the blazing fire must cause torments, in the act of consuming, to wood and coal ; but that is really not so. Crucifixion in the true sense is analogous to the process whereby fire reduces wood to ashes ; the wood takes upon itself the property of the fire, and in allowing itself to be so reduced, sends forth the fragrance inherent in it. It is a crude simile, but signifies a great occult truth.¹

There is an inner life in each of us which is to become in course of time, if it has not already so become, part of the Master's consciousness ; and there is an outer consciousness which we may use in so far as we do not ruffle the inner consciousness. Knowledge comes to a disciple from the inner pole in proportion as he teaches others. He evolves efficiency, not because he is in constant communication with the Master, but because, having experienced a touch of that great consciousness, he himself begins to work. It is a slow, plodding, persistent life. Slow is the process, and bit by bit the whole lesson has to be learned ; and the only really wonderful thing about it is that, when once we have really touched the Master's consciousness, outside things do not matter to us. The real disciple may say with truth : " Men may come and men may go, but I go on for ever." The permanent consciousness we aspire to is one which is above death, above stagnation, above decay ; it is ever unfolding ; its great quality is the quality of giving, giving, giving all the time, and getting nothing from the outside world save avenues for greater service.

We crave too many things from the outside world when we desire to attain to discipleship. We forget that discipleship

¹ In this sense must be understood the case of the Buddha quoted by H P B in the third volume of *The Secret Doctrine* (page 373) " ' Let me suffer and bear the sins of all [be reincarnated unto new misery], but let the world be saved ! ' was said by Gautama Buddha an exclamation the real meaning of which is little understood now by his followers."

implies the motion of one big sweep of an outgoing current, and it is so powerful that no other current from without can besmirch it. Remember H. P. B.'s wonderful description of herself as a disciple: "I am a window through which the light comes." Discipleship, according to H. P. B., is a matter of difference in direction of the flow of life-currents. It assumes the capacity in people for allowing themselves to be flooded by the sunlight of Life and recognising themselves as mere windows. It is not, to my mind, so much a privilege as a responsibility, and its recognition grows with the growth of discipleship. Our attitude should be one of thankfulness that we are or may become windows through which the sunlight pours, and that there are souls willing to receive that sunlight. The disciple, then, must be the friend of all creatures. His life is open and broad, a life of bliss. He is ready to take in hand any work that the Master wants done; it does not matter to him whether he sweeps a floor or whether he delivers a lecture; he also learns to realise the fine truth: "They also serve who only stand and wait." We must be patient enough to wait—patient enough and big enough to understand the outside world from the Master's point of view, and that only comes when we get rid of our anxiety to save the world. We are constantly trying to clear up other people's jungles instead of our own, and we find a difficulty in that they will not let us do it. Why should they? They have their own job to do. Ours the task of becoming windows for the light, which others may gladly use in the purifying of their own natures, in illuminating their own minds and hearts.

Then there is the positive side of building faculty—physical, emotional and mental—which the Masters want. The disciple, unlike ordinary men, must not depend on books or libraries for his work in the world. If he has time to consult them, well and good, but he must have the mental faculty which has the power of co-ordinating all the departments of

life and activity. Many members of the T.S. have half recognised this truth, but have misinterpreted it. They make reliance on the Masters' help an excuse for very inadequate study, and for the non-preparation of lectures. This, of course, is not what is meant. What is required presupposes a very keen intellect—a faculty too often discounted by present-day Theosophists. The disciple must bring his knowledge from within. He cannot say to the Master: "I cannot do such and such a thing, I have not studied it." He has to take up the work and have a mind sufficiently sharp and concentrated to use it for the performance of any task, for the illumination of any subject.

Similarly with feelings. Most of us have astral bodies tinged with numerous unimportant and petty feelings. The disciple needs a few fundamental feelings—pure, big, strong emotions. The Masters do not want only good people. The churches are full of these. They want powerful workers. The disciple must have a few dominating qualities in his astral body, all rooted in the great quality of affection, so that he can help all, and is in a position to give through his affectionate nature many things that people want. A disciple must be able to adapt himself to circumstances wherever he is put, and to help all in varied environments. Therefore are necessary in his nature emotions of a character that the Master can use—the great emotions of Power and Compassion. In physical-plane life, faculty is required to do the Masters' work well. The disciple must gain accuracy as far as space is concerned, punctuality with reference to time, purity with regard to causes. That is what the Master wants in terms of space, time and causality.

Discipleship is a gradual process, though the culminating point will come in a flash. It comes from within, and is not a matter of bestowal from without. Disciples make themselves, by their own inner growth. You cannot impart discipleship.

It is a new aspect of consciousness gained by toil, and its salient characteristic is the knowledge of itself, its condition and position. It does not rely on others for that information, it is self-contained.

In the culture of consciousness by concentration of mind-forces, by the purification of the emotional nature and the planting therein of the seeds of Vairāgya and Bhakṭi, dispassion and devotion, by the permeation of the spirit of self-abnegation in all activity, so that work assumes the form of sacrifice—thus men and women grow silently, inch by inch, into discipleship. We cannot come to it by outer work, but can only grow into its light by an inner process of which meditation, study and constant practice at control of the lower self are but parts. From time immemorial, discipleship has been recognised as a stage of spiritual life, and we can attain to it to-day. It is difficult to achieve, it is rare of attainment; but what even a very few have done, that we can do.

B. P. Wadia

EXPERIMENTAL DISCOVERY OF THE GROUP-SOUL

By A. F. KNUDSEN

THE usual strenuous study at a big Engineering College, and many interruptions of an ordinary social life, combined to prevent or delay a series of psychological experiments long planned and hoped for in my High School years. The opportunity came in 1892, when I got a free hand and could plan my work. The present article covers a few of the experiments that were carried out in the four years up to 1896 ; my conclusions were purely Theosophical, but I did not find the Theosophical Society until I reached India in January, 1897, where I first heard Theosophy explained, and where I joined the T.S.

The first year of experimentation was entirely on men, and chiefly on the control of vitality, or therapeutics. The second year brought me to experiments on animals as well, and a study of animal consciousness and man's influence upon it. Lack of speech as a medium of exchange made the experiments on animals much simpler, or rather more primitive, but otherwise they paralleled the usual experiments with the human kingdom. The complete trance-state was really of no value, for the subject could not talk. Then, again, several of the methods of inducing trance had no effect, for there was no way of conveying to a horse, for instance, the idea of looking at a bright object—how could you make him pay attention? Only a very wild creature, who thought he was fighting for his life, would watch every move, and thus

approximate, in some instances, to the effect of concentrated attention. But all animals instinctively dread the human eye and avoid its gaze.

Both hypnotic and mesmeric processes were used, and from experience I was well aware of the different reactions on both the subject and the operator. The latter process will give the greatest number of interesting phenomena with animals. Animal magnetism is crude and dull in the extreme; and, in cases of repercussion and inflowing upon the operator's aura, the results may be very obnoxious. I have often been partially unconscious for days—as if I could not think except in terms of animal vibration.

Having carried out a long series of experiments in thought and will transference in partial or complete hypnoid states, I extended it to a parallel series on animals with great success. This included local hypnotisation, partial control, and leaving the subject free, merely putting one small idea into his mind. This leaves the subject conscious of what he does, of what he thinks; yet he does the appointed act at the proper time as if voluntarily and of his own initiative. Apparently using his own free will as much as anyone does, yet the one definite and often complicated bit of life imposed on him by the operator would be fitted in, acted out, and generally accepted entirely as his own. Occasionally a victim would question himself or his family with: "Why did I do that?" or: "What made me do such an unusual thing?" One man said: "I must be going crazy," when the act was quite inconsistent.

I was managing my father's estate during that time, and had under me a great variety of small interests and several distinct races of men. My cowboy gang of native Polynesian Hawaiians, and the big gang of Chinamen on the rice-fields, gave me the greatest number of my subjects for all my experiments. These were carried on in the day's work. Few, if any, suspected that they were subjects, and I never

asked of any man permission to use him. Only a few of the leading men around me were exempt from these invisible assaults on their sanity and ethical balance.

Proving to my own satisfaction that no subject escaped definite diminution of mental and moral force and value, I concluded that any and all such experiments in hypnosis and control, of whatever nature, were wicked—in fact the most wicked injury that one can inflict on a fellow creature. But I have no time here to enlarge upon the ethical degeneration and its reaction on the operator.

Starting with post-hypnotic suggestions given to subjects in the trance-state, by imperceptible degrees I worked round to the other extreme and followed out a long series of experiments in thought transference and will-influence, in which no effort whatever was made to hypnotise or mesmerise the subject. The control was by thought.

When one comes to think of it, it is very suggestive that so much of the action between hypnotiser and subject is in spoken words. Statement after statement is made, question after question—and always leading questions. It is a battle for the field of consciousness, and insidious propaganda of this kind induces the surrender. Change the conditions, take a subject who cannot speak your language, and you instantly resort to silence and use signs. The entranced subject can speak—does, in fact, greatly enlarge the vast field of research by his dissertations on the region of consciousness in which he finds himself—may even remember a past life on earth, for that matter. Language conveys the ideas, the consciousness. But eliminate speech, and you have to recast the whole system of experimentation. The babbling Chinaman or the grunting horse—both practically inanimate—were equally incomprehensible with the tree or the stone. Will the man to do something, will the animal to a certain trick, and then you get the act to speak for itself.

In those years I gave part of each day, together with the cowboys, to some phase of the training that made a vicious and panic-stricken colt into a wise and alert servitor for man. And in this work I found will played a tremendous part. This, then, is really the beginning of my story.

As is customary, each man handles but one horse at a time. Some horses learn quicker than others; some men teach their horse-pupils quicker than others. Some horses never learn—are “outlawed,” as the saying goes—for some are too clever ever to surrender and some too dull to be impressed.

In other words, the “trained animal” may either be re-hypnotised each time for the purpose of exhibition, or he may be cowed into submission and find his allotted task the lesser of two evils; or his task may be combined with a reward, such as being fed after the performance, as is often done with *carnivoræ* and, I think, invariably with seals. With horses, dogs, elephants, etc., there seems to be sufficient character innate in the creature to *enjoy* learning, and an old horse can often be noticed anticipating the judgment of the rider by a clever manœuvre in the nick of time, and evidently enjoying it. Among cow ponies this is very marked.

But in the early days of the training there is much opportunity for applying the will and compelling the animal to obey. Many Mexican cowboys know this and use it consciously. My own experiments grew into a regular habit; and as a check on my own herd of high-grade and docile horses, I experimented with many from other ranches, wild and unkempt, and many an “outlaw” that other men had tried and found impossible to handle, impossible even to approach. While each and every one yielded sooner or later to an ever-intensifying will to control, the final discovery came as if by accident. There were about sixty horses of all ages, and mostly trained, in the big corral, and I had a three-year-old in a small pen adjoining, on which I was experimenting with “local” control. I was

making him hold up one leg as he went round the square pen in a double figure eight, turning in each corner and returning to the centre. He had never been ridden—but stood to halter and was not afraid enough to be “fighting mad”. But he was not used to being alone with his teacher, and it was hard to keep him from trying to get back to the “gang”—they are just like boys. Suddenly I noticed an old mare hobbling along on three legs, and to my astonishment I saw two others doing it for a short time—just a few steps. I went out and examined them; they were perfectly well. But they were copying the actions of my colt in a vague way.

I brought them into the pen and put them all four through the tricks; they all did them simultaneously and well, and they did many other tricks, while I only paid attention to one. I thought of it as mental infection; no other horse in the herd responded. Later, I called this group condition “joint-stock consciousness”. Each group was named and listed, and later all were grouped.

My next step was to find how many groups there were in our herd of high grade stock. The numbers varied from three to twelve or so. Some were very vague in their response. In the broncho herd, running at large and chiefly owned by others, and all a much poorer grade of stock, the groups were invariably larger—ten to eighteen—but among horses I never saw more than eighteen in a group of this sort.

My tests were many and severe, but the main groups never broke up. Each and every horse, when in hypnoidal control, affected only the others of his group. Sex and relationship by blood made no difference. A group only once was composed of an old mare and her own progeny of six. Most colts and their mothers separated on being weaned.

The tests were these: to go into a particular corner and perform; to walk with one leg lame; to walk in certain figures; to walk in and out through certain trees; to stand in

the corner when all the herd was let out to graze; to go to the stable while others went free, etc., etc. The best test was to find all of a group come, when only one was wanted for service and compelled to come up to the saddling-pen at night. When more than one was needed, only one was called—the others were there automatically. Among wild cattle this was often the only one of such tests of membership in a group. Taking the wild and unbroken young horses from other ranches, where they had had a reputation for being “real devils,” gave check-proofs. One such, a tall, dark grey filly, “Duchess,” was used in two days for all but roping work. Kekuaiwa, the head cowboy, said: “What a tame colt!—and yet she fought the rope hard when I took her out of the corral.” “Yes,” I answered, “and you can’t saddle and ride her now, inside of two hours.” “What are you talking about? She is just naturally tame.” “Put up twenty-five dollars,” I answered; and he did, and he lost it. He couldn’t get the saddle on. He wasted time thinking she was amenable to reason. When he had roped her legs and thrown her, and got her blindfolded and saddled, time was up. He was amazed. “You are indeed a *kahuna* [magician],” he said, “I never saw such magic. I am sure you made her frantic on purpose.”

On the contrary, it took two days to calm her down and get over the horror of the enforced slavery. Gradually I let her out of the control. In two weeks she was learning rapidly and normally, and twelve years later the owner’s son said: “She is still the best horse on the ranch.” Another, “Black Prince,” was compelled to walk up to me and put his forehead against my uplifted palm. It took nearly two hours. I wanted to impel him, yet leave him conscious of his act. In that way he learned that he was not injured, yet had to surrender. He had nearly killed his first wrangler. To me he was always docile and eager to learn; he was a grand cow-pony, and his nerves were on a hair-trigger.

Cattle responded in the same way ; though tricky, they are much duller. Twenty-eight or thirty was the smallest group noticed. Fifty or sixty was the usual group, though many went over a hundred. Several hundred horses on five or six ranches, and several thousand head of cattle, entered into my experiments.

On my own ranch and on three other ranches, the cattle had gone wild in the tropical jungles and were hunted until they feared man with a deadly fear, fighting fiercely when cornered. By carefully keeping out of sight, I would get control of one—young or old made practically no difference—and compel it to walk down into the high, strong trap-corrals. The whole group would follow, and often wander in through the gate as if nothing existed. When I shut the gate or had the trapper do it, I would release the bond, and then often they would run around looking for a chance to escape, whereas before that they would appear dazed. Sometimes the coming of a man, or some unforeseen encounter like that, would upset the whole experiment, and each would separately run for his life. Later, however, I would get the same group.

This led to experimenting at control over a long distance, and three to five miles did not seem to be any distinct barrier. At greater distances it was hard to prove anything, and a greater territory was not available, over which circumstances could have been adjusted for control of the tests.

Three distinct types of experiments seemed to be apparent: (a) When the individual was hypnotised locally—only in one leg, or to create the impression of pain, or to alleviate pain from a wound, accidental or otherwise—the group did not seem to notice anything. When one fell in the chase, when one was injured by breaking a leg, there seemed to be no mutuality of pain.

That the group consciousness was not in the plane of vitality was proven by the lack of response to hurts and injuries, real and imaginary; by the fact that only when the subject was completely dominated did the exchange become perfect; and from the fact that any number of animals near the subject were uninfluenced, while his group-mate at a distance was.

(b) When the individual was almost completely hypnotised, so that he walked or stood, limped or lay down. He pawed the ground regularly in sequential numbers and with each foot alternately, etc., etc., at will; and then the rest of the group began to copy him. The copy was always much cruder than the action of the original actor. A very distinct interval of time was necessary for the transfer from the mind and brain of one horse to that of another. There never was a clear-cut, "snappy" response, as in the human subject. If the change of action was too rapid, the group-response was very erratic and often stopped entirely. But the group seldom, if ever, reverted to freedom of action.

(c) But if the hypnosis was fairly complete, so that the attention could not be diverted by an external agency, and the visualisation of the actions steady, consistent and continuous, the third or full stage would develop. It took much patience to keep up a slow series, but only in that way could the joint-stock consciousness best manifest itself. The time required was often as much as five minutes; with a small group of intelligent horses, less. Some ideas, like running in a circle, came easy. A double figure eight, or the left-hand turns, were very hard. A voice or a movement could break up the group-attention, while it did not affect the subject. A tame horse of the group would influence a wild one to docility; but the wild one had really the upper hand, and could create panic in a very short time. Freedom was evidently the natural state. When a group got into the game together, say after

an hour's work all together, then the new idea got across more readily. That, however, may have been due to unconsciously extending the attention to the others.

When the subject and the experimenter were not visible to the group, and yet the group repeated the test action, then the proof seemed clear enough. At a distance of several hundred yards, and with a second observer merely recording the actions of the group, some very convincing proof was obtainable, the group once exactly repeating a long programme that was prepared beforehand, but unknown to the group-observer. By hypnotising a tame horse of the group, the wild one was very reasonable, though handled by another cowboy who did not know of the experiment. When the colt seemed after two or three days to be quite gentle, the group-mate would be left free when unhypnotised. The wild one would then be ten times as fierce as before, often putting up a fight as if handled for the first time by man. When one or two of a group of wild ones are partly broken, and can be used for many purposes, the roping and breaking for the first time of another of their group will set the first ones bucking in sympathy.

There was no proof that those present were the only members of the group. Probably there are great distances between members of one group. They did not necessarily go together in the same pasture. Several times there would be one lone one, seemingly unattached. In one band of only fourteen, there was once a mingling of three groups. Three individuals had to be held in control by concentrating on the brain. In this way the visualised thought of the procedure required seemed to be held in the consciousness of each of the three leaders. They were from four different ranches, and were noted as being "impossible to get". They were clever to find cover, to dodge in wooded country and where rock and cliff handicapped the cowboy; but in one hour and a quarter

after sighting the first one, they were safe in the owner's corral.

One can hypnotise a large number of human beings one after the other, and set each one some trick to perform. Here with animals the same thing was done with one; and yet four or more, up to a hundred, would act as the one acted. Many repeated experiments seem to show that it was the plane of the mind on which they united.

Self-control was sometimes sorely tried. In the band corralled was a large bull who was of the "group". He and several others were to be separated. Kekuaiwa entered the corral on horseback, to open the other gate and separate them. But instantly the bull made him run for his life. I opened the gate and slammed it shut behind him; the bull, thwarted, ran back into the bunch. Then I walked into the centre of the corral, holding the thought: "I am not your enemy."

In a few moments the foreman jumped in on foot. "I am as brave as you are; courage can do that," he said, and started forward; but the bull charged past me and all but caught the agile climber as he went over the fence. Stopping short at the fence, the bull snorted; and coming back, went straight at me. He would never bump a standing, motionless thing; he could only discriminate by motions; so I did not even wink, nor did I break my concentration. Side-stepping awkwardly, he passed near me and then came up-wind close to me and behind me. I did not dare look; he sniffed at me at about a yard's distance, and then walked quietly to his companions. I turned slowly and backed off to the fence. Kekuaiwa said: "*Kahuna!*"

A. F. Knudsen

RENTS IN THE VEIL OF TIME

By THE RT REV. C. W. LEADBEATER

FRANCE, A.D. 1090

WE find a small but important group of our characters gathered in Central France towards the end of the eleventh century. Colos, who in that life bore the name of Tecelin, was a man of distinguished family, a knight and vassal of the Duke of Burgundy, living at Fontaines, near Dijon. He married the lady Aleth (Vesta) who was also of a noble family of the name of Montbard. This couple had six children, all of them characters in our story. There were five brothers Nicos, Pavo, Naga, Crux, and Quies, and one sister, Algol. Colos was killed in the First Crusade, while his children were still young, and some ten years after, Vesta also passed away, though not until she had ineffaceably stamped her piety, her fiery religious zeal and her wonderfully loving nature upon her young family. Her two elder sons had taken up the profession of arms as a matter of course, and had married; but the mother's devotion found its fullest reflection in the third son, Bernard, who in our history is called Naga

He was born in the year 1090, and from an early age declared his intention of consecrating himself absolutely to the service of God in the world, through the endeavour to guide humanity towards Him. He devoted much of his time to meditation, chiefly out in the woods, for his love of Nature was only less a passion with him than his love for Humanity. In later life he wrote: "*Experto crede, aliquid amplius invenies in silvis quam in libris, ligna et lapides docebunt te quod a magistris audire non possis.*" "Trust one who

knows ; you will find something more spacious in woods than in books ; the forests and the rocks will teach you something which you cannot learn from the professors." His great ideas as to the means of helping humanity were : first to set them the example of a stainless life, and secondly to become a monk and preach to them ; and he began expounding this doctrine to those nearest and dearest to him with such wonderfully persuasive power that his whole family followed him. His two elder brothers, Guido and Gerard, made provision for their wives and children, gave up the profession of arms, and joined him in the monastic life, while his younger brothers and his sister adopted it from the first.

He spoke with such effect to neighbours of his own rank, that at the age of twenty-two he was able to present himself at the little ruined monastery of Citeaux with thirty young men, all of noble family, and all burning with anxiety to take the severest monastic vows, and to devote themselves to God's work in the world. The Head of this humble monastery was at this time an Englishman, named Stephen Harding, a monk from the Abbey of Sherborne in Dorsetshire, and he naturally welcomed with enthusiasm this important accession to his obscure little community. Naga continued to exercise his marvellous persuasive power, and it is said by a contemporary writer that "mothers hid their sons, wives their husbands, companions their friends, because none could resist him".

The accommodation of the humble building at Citeaux proved entirely inadequate, so, in 1115, Naga was sent out with twelve others to seek a site for a daughter establishment. He went northward, and presently decided upon a wild and thickly wooded valley, where he founded the monastery of Clairvaux, the fame of which was later to spread through Christendom. Young as he was, he was appointed Abbot of this new monastery, and the number of its novices increased with startling rapidity. The young Abbot was at this time

scornfully impatient of the ordinary desires and emotions of humanity, and he demanded from himself, though not from others, an impossibly rapid rate of progress in their subjugation. His austerities were so extreme that he speedily fell ill, and would probably have brought himself and his work to a premature end, but for the interference of a wiser and much older friend, William de Champeaus, who was enough of a doctor to understand that asceticism may very easily be overdone, and that when it is, it inevitably leads to disastrous results.

His senior's counsels prevailed, and Naga re-established his health; and his renewed vigour speedily showed itself both in his speeches and in his writings. His high character and his absolute unselfishness gained him very wide influence, and the fame of his zeal and of his sanctity spread over the whole of France. He began to be invited to the Synods and Councils of the Church, and it was he who secured official recognition for the Order of the Knights Templar, and drew up for them their table of regulations. His extraordinary power of persuasion resulted from the unselfish depth of affection of his nature; but he regarded it as his duty to direct this entirely along the lines of love for humanity as a whole.

The tenor of his preaching was always that men could attain salvation only by being filled with the spirit of Christ, and therefore becoming Christlike. He held that heretics should be brought into the fold not by force of arms but by force of argument, and that faith was to be produced from within by persuasion and not to be imposed upon men from without. The spirit of the age, however, was strongly in opposition to these milder doctrines, and it was not entirely without its influence on him, so that he was sometimes betrayed into expressions and actions inconsistent with these high ideals. Whatever cause he espoused, he identified himself with it whole-heartedly, and ran some danger of becoming fanatical in its advocacy.

When Pope Honorius II died in 1130, there sprang up two claimants to the Papal Throne—Innocent and Anacletus. The Cardinals favoured the latter, and he was established in Rome, while Innocent fled to France. King Louis of France espoused Innocent's cause, and called a great Council of archbishops and bishops to decide upon the matter. To this Council Naga was summoned, and he thought it his duty to go, though it was with considerable reluctance that he abandoned his quiet literary life at Clairvaux. After much debate and careful examination as to the claims and character of the two Popes, he pronounced in favour of Innocent, and his eloquence carried the whole Council with him.

He then travelled with Innocent over a good deal of France and Germany, and he was everywhere successful in bringing men to his views of the matter; so that though Anacletus maintained his position in Rome, all the rest of Europe acknowledged Innocent. Indeed, Naga so stirred up the Emperor Lothair that he took up arms in order to assert Innocent's claim, and finally obtained his coronation in Rome, Anacletus being shut up in the castle of S. Angelo, where he shortly afterwards died. Another Anti-Pope appeared on the scene, but Naga's persuasion induced him to resign his claims, so that Christendom was once more united.

At the Council at Sens, in 1140, he was put forward to argue with the great Schoolman Abelard, who soon retired from the contest. Naga, however, presented so ably his case against the alleged heresies of Abelard that he obtained a condemnation of them from the Pope. It was against his will that he was drawn into these wranglings, and later into political complications; but he regarded it as a duty thrust upon him, and so he did it to the best of his ability, even though it outraged his own nature of love and gentleness. It was entirely against his better feelings that he was persuaded to harshness against Abelard, and also on another occasion against

Bishop Gilbert of Poitiers. He was undoubtedly in a very difficult position; the Pope and all the ecclesiastical authorities of the time thought that severity against heretics was absolutely necessary for the welfare of the Church, and they therefore took it as a matter of course, and were inclined to be doubtful of the orthodoxy of any who disapproved it. Naga held strongly to the hierarchical theory of the duty of full obedience to authority, and felt that he had no right to set his opinion against theirs; yet the intense inherent affection of his nature was constantly at war with these outer requirements. Sometimes it triumphed altogether, as in the case of his stern rebuke to the Christians who attempted to set on foot a persecution against the Jews in Mayence.

It has been mentioned that Colos was killed in the First Crusade, and naturally enough Naga's youthful enthusiasm had been strongly excited by the account of the doughty deeds of the Christians in the endeavour to wrest the Holy Sepulchre from the hands of the Paynim. So when the Pope decided upon a Second Crusade, Naga was the man whom he chose to preach it, and once more he thought it his duty to take up the work, though with many misgivings as to whether even the sacred object which was to be gained could be worth the terrible slaughter which it entailed—whether the work of the Lord of Love could ever be furthered by the indiscriminate slaughter of thousands of His creatures. But when he decided to take up his mission, throwing the responsibility for his doing so entirely upon the command of the Pope, he threw himself into it with characteristic vigour and tenacity of purpose. His preaching was attended by its usual success; the people followed him with such enthusiasm that it is said that whole districts were depopulated, as their inhabitants set out for the East, full of religious fervour, but with remarkably little idea of the practical side of the expedition which they were undertaking

As history tells us, the Second Crusade was a disastrous failure, and when this became generally known, Naga was widely blamed for his share in promoting it. He felt his responsibility bitterly, and there is no doubt that the last part of his life was much saddened by the feeling that he was to some extent responsible for such a tremendous amount of fruitless slaughter. Many of his own personal friends were killed in this futile expedition ; and in this way he also suffered greatly, since he had always been especially ardent in his sympathies and friendships. It was probably partly in consequence of this emotional suffering that at this period his health began to fail him, though it is undoubtedly also true that he had undermined his constitution by the excessive austerities of his youth.

More and more in his later years he took refuge in the inner mystic devotion which had always had a keen attraction for him, though all through his earlier life he intentionally repressed that side of his life in order to devote himself without interruption and with utter selflessness to what to him seemed the work of God in the world. He passed away, eventually in the year 1153, and when in the astral world he reviewed with clearer vision the course of his physical life, he saw how sometimes the very thoroughness of his self-renunciation and obedience had led him into error. He realised now with the clearness of that more impartial sight that the gospel of Love can never be spread by disputation or by war, and he prayed earnestly for another opportunity to serve God more acceptably—by using the compelling power of love in harmony with the Eternal Love of which it is a part. In this present incarnation that opportunity is given to him ; may the blessing of the Lord of Love descend upon him in his use of it !

C. W. Leadbeater

THE ORIGIN OF CONTROVERSIES IN THE THEOSOPHICAL SOCIETY

THE Theosophical Society stands, first, for Brotherhood. To the frank observer there is something humorous in this, for the Society has seen controversies and survived schisms which are carried on in a manner which seems, and indeed in some ways is, the negation of its very first principle. What is the cause of these recurrent troubles? Their nature and extent is generally known, but their inner character and the range of their influence is a good deal misunderstood.

We have amongst us people who think that they are a cyclic epidemic, like the seven-year locust, falling due, in the case of the Society, next in 1921, since the last outbreaks are said to have occurred in 1914 (led up to in 1913) and 1907 (led up to in 1906), and so on. I am not one to reject the cyclic law in any form, but it seems to me that the vague belief behind this interest in the cycle might perhaps be clarified by remembering that the year of the pest each time falls upon the year of the Presidential Election, and may thus be supposed to be more than coincidentally related to that event. Some might say that there is a determined attempt to unseat the Society from its broad lines of work—that Dark Forces are struggling to take advantage of change related to the Presidential Election to sweep away their chief opponent in this world, the T. S. But one feels that the theories of origin which involve such (to persons like myself) unknown factors tend to occlude elements in these sorry spectacles which ought to be faced more frankly than they are, elements which may not be the

originating causes of the difficulty, but which certainly do more than any other elements to aggravate the disasters, and which add poison to the wounds that come to the Society at such times. These factors are in truth the origin of the controversies in a sense, for though there might be difficulties and adjustments of every character—and there are plenty of these possible in a Society so broad in scope and international in character—they would not assume the awful proportions which they generally do assume, save for the factors I have in mind

The chief of these factors is that very many people who take sides in whatever discussion arises, fail to get their information from the sources which can alone be expected to know the facts. I am afraid that in many cases the information is derived without reference to the party or parties which are accused of the fault. If, in the first instance, supposedly aggrieved parties went straight to the person or persons injuring them or the cause (for we are all naturally valiant in defence of our beloved Society's reputation), they might very well find that what they supposed to be the case is not the case at all, or that there are factors of which they have no knowledge, but which put an entirely new light upon the issues involved. Zeal to correct is a very useful thing, but when that zeal is based upon partial truths it becomes harmful. Now that is a platitude, the reader will say ; but it is, he will agree, a commonplace which needs constant assertion. And, in our Society, history and the very nature of our work make its assertion exceptionally necessary. I have witnessed, in Lodges and in the whole Society, huge fabrics of controversy reared upon part truths, which might very easily have been avoided if the originators of the discussion had only met each other at every stage and quietly discussed the affairs. Instead, each backs off into a company of adherents and belabours the other ; the supporters become more zealous in belabouring than the

leaders; and the whole affair passes out of reasonable discussion into all sorts of side-issues, personal charges and pamphlet warfare. I might select several cases of this from our history; but we are still young, and I will avoid a resuscitation of the past in which many members have perhaps taken sides. Instead, I will relate a similar experience of my own, which happened outside the T.S. and yet precisely fits the argument.

I was at the head of some work in which I employed a subordinate in a technical capacity. After he had been in charge of his work for some time, I found that his colleagues, though they liked him personally, had decided that he was incompetent and had made a faction against him. Evidence of this appeared slowly and casually, but after a time one member of my staff of workers made the suggestion frankly. We discussed the matter, but got no forwarder, as the speaker could not give chapter and verse, as he acknowledged. He said he would get the facts and would come back later; but by the time he had his supposed facts, talk had been carried on to such an extent that the "incompetent" assistant had had his work made impossible and had indicated that he wanted to leave. I made up my mind that unless he *was* proved incompetent, I would leave the work with him. The managing body had heard the talk and believed it also, and so when I brought the issue up in the form of a vote of salary, his work was challenged. I replied; and then, weeks after my subordinate had been gossipped about and his work and influence spoiled, the truth came out. It seems that he had failed in a competitive task which he had undertaken privately, with my knowledge, out of office hours. The work in question was in general character like his proper office duties, and therefore it was presumed by his critics that since he had failed in the one (as he had), he must be incompetent in the other similar work in the office. Now

there was just one little factor, which the public did not have, which changed the whole situation, and that was that my maligned assistant had undertaken that outside test with borrowed tools, which he knew to be hopelessly insufficient and inaccurate, and had done it as a sort of sporting venture, well aware that his chances with such ridiculous implements would be poor. It will be asked: "Why did not his detractors speak to him on this specific thing first, before ruining his influence and work in his proper department?" The answer is that that is not what humanity does. It very commonly discusses a person's affairs with everybody except that person first. Anybody who has had experience of the world from a manager's point of view knows that quite well. I have known of another instance where a gross charge was made by a correspondent in one place to a correspondent in another 8,000 miles away, when the accuser was living next door to the accused and might have asked him about the matter at any time. Instead, an entirely false statement was circulated round the world in an idle letter without the least consideration of the truth. Highly scandalous? Of course, but that does not alter the fact of its actuality, nor the train of troubles which might have arisen had not the first recipient of the story—a man of sense and experience—immediately referred it back to the accused, where it was promptly and effectually denied.

There are scores of illustrations of this general principle which will occur to anyone who has had management of affairs. Now, in an ordinary business concern the Board of directors have a hearing, and the best brand of justice is done, as far as it can be, and the wrong party loses his job or is hauled into Court. But in the T.S. things are not so simple, fortunately. We strive, if we can, to work on with all sorts of people, and we strive to get all sorts of people to endure us. If there is trouble of some sort in a Lodge, members do not

resign and find another Lodge (though they sometimes found a new one—which has both good and bad aspects as a policy), because, taken in the large, there *is* only one Lodge—I mean, there is just one T.S., and you cannot, as a man in the clothing and boot business might, start a new one any time you like. Besides, we know something of the spiritual laws and their natural forms, and realise that we ought to make a struggle to start anew. We transgress against Brotherhood—at least I do—but we at least acknowledge it and try to reassert our faith in it shortly afterwards. That, so far as it goes, is good; but how much better it would be if we tried hard to refrain from any action (above all, talk) *until we had some reliable information from the party most concerned.*

My own experience has been that most men are reasonable. In case one meets with an unreasonable man who has authority, his associates and his superiors (either individuals or whatever *demos* he is responsible to) will be found to be reasonable. But no one, however much he may think he is reasonable, is likely to stay so long, if he finds that he has been talked about in some ridiculous and half-true way all round the globe before his detractors have approached him directly, in a calm and reasonable manner; not mixing issues nor shifting ground from the personal to the official and back again, but confining themselves to the points actually at stake. A man or woman thus attacked may do one of several things according to his or her character—fight hard, or resign on the ground that where he is not wanted he has no desire to be, and so on—but the one thing (with rare exceptions) that he or she will *not* do after his conduct has been gossiped about, is to approach the matter at issue with that engaging frankness and openness of mind which alone makes for clarity and understanding. Heads of affairs make plenty of mistakes, and there are plenty of people to see them; but there are very few observers who seem to have the capacity to get the facts and then

put them tactfully and yet forcefully before the makers of the supposed mistakes—tactfully, because the amenities of life demand it and because it will help to get the error corrected ; and forcefully, but not in any spirit of superiority nor with any trace of impatience and anger. People have moods and tenses, which is why sentences have them. We often forget that that is the natural order of origin ; but it is. People are sometimes moody and sometimes tense. But with that allowed for, people are reasonable, with rare exceptions. If that reasonableness were taken for granted a little more frequently, we should get much further with less wastage of strength in unedifying excitements over things which really do not matter, and have fewer of these futile controversies which we sadly look back upon in our great Society. It is fine that we survive, but why get the disease at all ?

Such controversies have their hidden side—a wastage of force and a strain on minds, shocking to consider. But if the physical strain and wastage are not in themselves sufficiently obvious to form a deterrent, what use of emphasising the still more instructive effects in worlds unseen by most men ?

K.

THE ORDER OF THE STAR IN THE EAST

FIRST ALL-INDIA STAR CONFERENCE

An interesting Conference was held in the Gokhale Hall, Madras, on Saturday and Sunday, the 6th and 7th November, when over a hundred delegates of the Order of the Star in the East gathered together. Many parts of India were represented, including Sindh, Bengal, Central India, and Maharashtra, as well as all the South Indian Divisions of the Order.

The first item on the programme was the Business Conference, when the delegates discussed questions of organisation, finance, etc., and numbers of valuable suggestions were made. It was decided that the next All-India Star Conference that is held in the South shall be in September or October, 1921, probably in Madras City.

QUESTIONS ANSWERED BY MRS. BESANT

A Social gathering and Conversazione followed at 3.30, and after those present had been served with refreshments, the Protector of the Order, Mrs. Annie Besant, conducted a Question and Answer Meeting. Among the various interesting points was the answer to the question: "What is the World-Teacher likely to teach, when He comes?" Mrs. Besant said that in the first place it should be noted that World-Teachers did not try to persuade people to leave their own religion, but rather to purify and broaden existing religions. Thus it inevitably happened that those who were very rigid and narrow-minded objected to the work of the Great Teachers, while They lived on earth, and tried to obstruct Them, or even to kill Them. It was very important, therefore, that on this occasion, when a band of workers existed for the specific purpose of trying to prepare the way for the Great Teacher, they should try to keep open minds, and not dogmatise as to the nature of His teachings. There were some things, however, which might safely be said about those teachings. For example, the work of the Great Teachers was always marked by the spirit of Love: They invariably worked in the direction of Unity, of bringing people together, of constructive Brotherhood, whereas the forces which work for the delaying of evolution and the prolonging of materialism are invariably marked by the spirit of destruction, antagonism and hatred, which are disruptive. Thus, while not

dogmatising as to the nature of His teaching, it might be said that it would be all in the direction of Love, and the best preparation for His Coming and for the eager reception of His ministry was to work actively in promoting the spirit of Unity and of Love in human affairs.

At 5 p.m. Mrs. Besant delivered the Presidential Address to a crowded audience, which listened with rapt attention. A verbatim report will appear elsewhere

Sunday, November 7th, opened with a lecture in Tamil, at 8 a.m., by Mr. C. R. Parthasarathy Aiyangar, with the Hon Mr. Justice T. Sadasiva Iyer presiding. The lecturer dealt mainly with the subject of the manner of preparing for the Coming of a World-Teacher, and pointed out how, in olden days, the social and religious organisation of villages, under the Panchāyat System, was conducive to the intelligent and broad-minded reception of many different religious views in a spirit of true harmony. He pointed out that one of the best forms of preparation was thus the revival of village life and organisation, especially in its social and religious aspects, teaching the people to co-operate and work together in a spirit of harmony, and thus to be the more ready to appreciate the spirit of harmony which would be the mark of the teaching of the World-Teacher. At 9.15 there was a meeting for Members of the Order of the Star in the East only, Mrs. Besant conducting it.

At 10.30 the Business Conference was resumed and sat until noon. At 2.45 the League of the Servants of the Star met. The National Secretary for India, Mrs. G. S. Arundale, was unfortunately unable to be present, but Mr. Arundale attended the meeting and read Mrs. Arundale's address to the League. Many young people attended and various questions were put and useful suggestions made. Towards the close of the meeting, Mrs. Besant came, and gave a brief and inspiring talk to the children, exhorting them, first of all, to gain knowledge, for without knowledge their work could not be as valuable as it would be if done with a clear knowledge; and secondly, to remember that *little* services were very important. She instanced the case of a blind man trying to cross the road, and said that the true Servant of the great Teacher would regard the service done to the blind man as being done to the Teacher Himself. At 4 p.m. Mrs. Besant delivered the closing address, the hall again being crowded. At 6 p.m., Miss Annie C. Bell, Organising Secretary of the Order, delivered a very interesting lantern lecture to a large audience. Mr. G. S. Arundale, who was to have given the lecture, was unable to be present. The slides shown were, first, a series illustrative of the great religions of the world, and second, a number of slides illustrating a pilgrimage to the Himālayas, partly made by the lecturer herself. The lecture was much appreciated and requests were made for it to be delivered again on another occasion.

BOOK-LORE

The Adept of Galilee: A Story and an Argument, by the Author of *The Initiate*. (George Routledge & Sons, Ltd., London. Price 9s.)

The writer of the book under review did a courageous action in publishing his former work, *The Initiate*. There, it will be remembered, he tried to show by examples what principles guided a man of great spiritual attainment—an Initiate. In the present work, however, the author is incomparably more venturesome. He has tried to reconstruct, from every source at his command—physical and occult—the life of Jesus. The life of the Master, as portrayed in the New Testament, lacks for the author much of reality, and he feels, as many have felt, that the true story of the “Adept of Galilee” has never been written. He offers his interpretation of the Life in no ways as authoritative, so far as we can gather, but he puts it forward as a reasonable presentation of the Master’s sojourn on earth.

It is perhaps needless to say that the author will not escape very severe criticism for his daring attempt. The orthodox Christian will obviously have none of him, and even those who have strayed somewhat haltingly from the narrow path of Christian dogma, will find much to wonder at, and probably more to be shocked at.

We are not quite persuaded of the author’s wisdom in giving this book to the world. We wonder whether the world is ready, whether the harm done by it may not outweigh the good. Even in our Theosophical writings (not excluding Mrs. Besant’s *Esoteric Christianity*) there has never been made such a detailed attempt to write down a sequent history of the Life of Christ. The Gospel narratives leave, of course, many gaps to be filled in; but there is a body of tradition, there are the Gospels not acknowledged by the Church, there are Gnostic writings, and finally there is a certain definite contribution from Occult Research. The author makes use of all of these, and we feel that either from the Adept to whom he owes allegiance, or from his own superphysical research, he has contributed greatly to his narrative.

The book is divided into two parts: the Argument and the Story. It is sought to prove in the Argument that Jesus was a high Adept. We presume that, in Theosophical terminology, He had passed the Fifth Great Initiation before His definite ministry in Palestine began. A great portion of the Argument gives an exposition of the Indian

philosophy of Yoga, and it is narrated in the Story how Jesus spent many years in India at the feet of an Eastern Guru. We do not remember to have come across any tradition in India of Jesus's sojourn there. To Theosophical readers much of the Argument will be very familiar in its general application, as it is simply a résumé of the Eastern teaching as to Yoga. There are also considered the writings of Mr. Mead, Mr. Leadbeater, Mrs. Besant, Dr. Anna Kingsford and the Rev. Tod-Ferrier in connection with the Life of Jesus. The possession of the body of Jesus by a still Higher Being, as suggested in Theosophical writings, does not affect the writer's argument. The Jesus who taught in Palestine, whether overshadowed or not, was a high Adept.

Concerning the second part of the book, very little need be said, for undoubtedly it must be read to be appreciated. As regards the style of writing, the reviewer—and doubtless it will be the case with many others—finds that the language used is not—as how could it be?—adequate to the theme. Apart from this, we find many points of the greatest interest. The writer has been disappointed at the presentation of Jesus in the Gospels as “a Man of Sorrows”. He finds Him there depicted as without a sense of humour, without any of the lighter touches which must illuminate the holiest of lives, and without any definite expression of that Bliss which must have been at the centre of so marvellous a consciousness. This aspect, neglected in the Gospels, is sought to be brought out in the narrative.

The miracles are of course explained as being performed by the Master through His knowledge of the higher laws. The raising from the dead, in the case of Lazarus, is explained by Lazarus having fallen into a deep trance. The Crucifixion story is literally adhered to, which rather surprises us; but a new view, to us at least, is presented when we are told that Jesus on the Cross entered into a state of *samādhi*, and emerged from this state on the third day after His Crucifixion.

We could go on detailing many points of absorbing interest in both the Argument and the Story, but we should go beyond our allotted space. We heartily recommend this book to the attention of all Theosophists, and we venture to express our personal admiration for the courage of the writer, whose reverence in his treatment of his theme cannot be doubted, even if many of his conclusions are, as surely they must be, assailed by those to whom orthodoxy presents more attraction than an honest search after truth.

T. L. C.

Voices from the Void, by Hester Travers Smith, with an Introduction by Professor Sir W. F. Barrett, F. R. S. (William Rider & Son, London. Price 3s. 6d.)

Quite above the average is this volume, the careful record of six years' experience in automatic communications. Many books now published on the subject of psychic phenomena are of practically no value owing to the lack of the critical attitude on the part of their writers, but this little work is of a very different order, being the personal experiences of a gifted automatist, who is at the same time an educated lady—daughter of the late Professor Edward Dowden.

Great care, patience and wisdom are shown in the treatment of the subject. The communications are arranged under different headings, analysed, docketed as it were; the characteristics of the "control" or communicating entity being pointed out and considered, and allowance invariably made for the possible telepathic element. The result is a particularly interesting series of communications; some, on what seems undeniable evidence, ascribed to those we know as the "dead," or to the sleeping; others showing the faculty of prevision or clairvoyance, many of a psychometrical nature.

In an Introduction written by Professor Sir William Barrett, F. R. S., considerable emphasis is laid on that which he regards as the most important part of the experiences recorded by Mrs. Travers Smith, *viz.*, the evidence they afford of the origin and nature of what are termed "controls" operating upon the automatist at different sittings. "If I may express an opinion on the matter," says Professor Barrett, "it seems to me more difficult to suppose these coherent, consistent and varied controls are merely phases of the personality of Mrs. Travers Smith or some other automatist, than to accept the conclusion to which Dr. Hodgson was eventually driven [the Spiritist hypothesis]."

Voices from the Void is well worth studying, especially by those who are still sceptical as to whether the fact of "survival" has been satisfactorily proved. Although it is necessary—imperatively necessary—to distinguish between the facts narrated and the inferences drawn from the facts, there does, undoubtedly, to quote Sir William Barrett again, "appear to be good ground for drawing the inference that some of the evidence here given strongly supports the belief in survival". After the awful and devastating war through which we have just passed, such evidence should prove veritable "manna in the wilderness" to those ruthlessly bereaved.

G. L. K.

Annual Report of the Board of Regents of the Smithsonian Institution for 1917; Thirty-third Annual Report of the Bureau of American Ethnology for 1911-12. (Government Printing Office, Washington.)

The war presumably caused in America, as elsewhere, much inconvenience and delay to scientific societies, and hence the late arrival of these Reports.

They are of a series we have reviewed in THE THEOSOPHIST from time to time, always with admiration and appreciation of the perfection of the detailed work and the breadth of view of the Directors of these two Institutions. The Report of the Smithsonian Institution is always of particular interest to the general reader because it is the custom of the Institution to append papers of all sorts to its Report, and especially papers illustrated by photographs, etc., that enlighten the minds of the most ignorant, although the accompanying text is often technical. Thus in the volume before us we have delightful articles and pictures upon coral and the formation of coral reefs, the natural history of Paradise Key, the bird rookeries of the Tortugas, and so on. There is an article on catalepsy in *phasmidae*, in which the learned author, a Russian by the name of P. Schmidt, shows clearly that these curious insects that remain for hours motionless are not asleep, but in a state of catalepsy during which their limbs can be bent about on the joints without waking them. They can even be set on their heads, that is, upon their antennæ and two front legs, and there they will stand for three or four hours. If, however, they are pinched, they wake up and run about, and then presently go to sleep again, and finally into a cataleptic condition. Professor Schmidt has shown that the centre of control for catalepsy is in the head, and the simplicity and the ingenuity of his work commands one's admiration. In addition to the Natural History subjects the articles include discussions of mineralogical and other topics of the kind, and a discussion of projectiles containing explosives, all richly illustrated.

The Report of the Ethnological Bureau likewise includes several additional papers, and indeed half of the volume is occupied by the translation of a remarkable book called *The Romance of Lāiekwai*, which is the story of the culture hero of the Hawaiian peoples, and shows very clearly its enormous antiquity and its identity with the culture myths of other Pacific peoples.

The most outstanding article from the point of view of scholarship is a discussion of designs of prehistoric Hopi pottery, illustrated with designs and reproductions of exceeding interest, and some of them of special beauty, showing that the traditional knowledge of the Atlanteans,

from whom the Hopi Indians have descended, has not been entirely destroyed, even amongst this poor remnant of that glorious civilisation. There is, for instance, a sun emblem which the Theosophist recognises at once as the symbol of the sun, both in its physical and in its occult aspects, showing conventionalised coronas, and being crossed by the Indian swastika.

The exploration which the Ethnological Bureau carries out continuously amongst Indian settlements includes always studies of uses of plants by Indians, thus ensuring for the world that the medicinal value of American indigenous plants should not be lost with the gradual extinction of the American Indian race—which is gradually declining through a falling birth-rate, in spite of all that can be done in the way of caretaking.

In passing, I notice (p. 133) that the unpleasant American custom of chewing gum clearly has its origin from the custom of these savage aborigines, whom also we can thank for the almost universal custom of tobacco smoking, which helps to mark the present transition stage in Western civilisation. Smoking of other materials than tobacco was customary in India and throughout Asia for centuries, but for "the weed" the American Indian is to be thanked, or, as I think, blamed.

F. K.

An Examination of William James's Philosophy: A Critical Essay for the General Reader, by J. E. Turner. (B. H. Blackwell, Oxford. Price 4s. 6d.)

It would be difficult to find a more perfect example of the true art of criticism than in this little book. Alike in the clarity and purity of reason arising out of extensive knowledge, and in its broad humanitarian spirit, in its sympathy with human thought in all its aspects, and in the confidence which breathes through it that the spirit of man is above systems and points of view, beyond matter and time, it forms most delightful reading.

Mr. Turner does full justice to James, though he speaks of the "inconsistent" (p. 75) evolution of his thought; at the same time he does justice to Man as the thinker, holding that thought is not merely a skimming of the surface of reality, a getting what James calls a "bird's eye view," "a picture of the world in abridgment," but a

plumbing! of the depths. So he finds as much reality—nay more—in “reason” as in “sensational” reality, or “its modern variant—intuition”; for, to give his quotation from Kant: “Sense without understanding is blind.”

Another of his criteria of judgment is the essential unity between philosophy and religion, for he sees in the Absolute of the philosopher the One Divine Principle called God by religions, and like a true democrat he thoroughly appreciates the preaching of the gospel of philosophy in the “market-place,” as of old in the days of Socrates.

But—and here we hesitate to suggest a flaw in the almost perfect little piece of criticism—is it not rather disappointing that the “common basal principles of the great religions” should be found to be the old fear-laden orthodoxies of “original sin” and “salvation”? They appear in a new dress assuredly, which is at least something to be thankful for; but he describes this as “worlds removed from the religiosity (!) which recognises never ‘wrongness’ but merely imperfection, which finds no other fault with our natural state than its incompleteness, and which seeks, not salvation, but merely a fuller evolution and a better development”. With this exception we have nothing but praise for the book.

M. W. B.

Totem and Taboo: Resemblances between the Psychic Lives of Savages and Neurotics, by Professor Sigmund Freud, LL.D. Authorised English Translation with Introduction by A. A. Brill, Ph. B., M.D. (George Routledge & Sons, Ltd., London. Price 10s. 6d.)

Psychoanalysis has suddenly become almost a word to conjure with, now that the findings of this school have become virtually public property, whether acceptable or distasteful. Accordingly a new book by Dr. Freud, the original exponent of this new branch of science, carries with it a justifiable expectation of some material advance in our knowledge of the “unconscious”. In the present case the interest to students of Theosophy is enhanced by the fact that the author contacts their own field of enquiry at two different points: not only does he deal, as before, with the powers latent in man; he also touches the region of comparative religion in his attempt to trace the workings of the unconscious in certain obscure social

customs and religious observances of primitive races. Dr. Freud rightly recognises the correspondence between the childhood of the individual and that of the race—a factor which Theosophists usually speak of as recapitulation, and one which is borne out by the evidence of embryology. He is therefore following a perfectly logical line of investigation in his endeavour to throw light on the problems presented by the unconscious in children and neurotics—among whom there is a marked reversion to infantile tendencies—by observing similar characteristics in the unconscious of the savage, as displayed in such otherwise unaccountable practices as those of totem worship and the restrictions of taboo.

How far the author proves his case must be left for the reader to judge. Those who have already come across Dr. Freud's theories will not be surprised to find a certain amount of special pleading, coloured to the verge of exaggeration by his sexual outlook, and some of the cases quoted are repulsive in a non-medical book. Nevertheless it is clear that he is on the right track, as far as physical heredity goes—plus the heredity which we would ascribe to the physical permanent atom; and his explanations at least compare favourably with those of other well known experts on primitive customs. In the chapter on "The Ambivalence of Emotions" many exceedingly useful points are brought out as to the continual struggle that goes on, even in the earliest stages of humanity, between the opposing emotions aroused by the same object of experience, and the additional complications caused by the alternate retirement of each emotion into the unconscious, so that the one which emerges into the conscious appears for the time being to be the only motive for action. The third chapter—the title, "The Omnipotence of Thought," is nearer the truth than the author suspects—is full of instructive material for Theosophical students to relate to their own conceptions of the power of thought. The style of writing is heavy and uninviting; but the subject is not one for the dilettante reader.

W. D. S. B.

Six Theosophic Points and Other Writings, by Jacob Boehme. Newly translated into English by John Rolleston Earle, M. A. (John Constable & Co., Ltd., London. Price 10s. 6d.)

It will be many a century yet before clear-thinking religious minds get tired of Jacob Boehme. Here we have another well chosen collection from that Christian Mystic, and in Theosophic garb. The translator is to be congratulated on the lucidity of his style, which seems to avoid the complexity due to mediæval syntax and leaves us nothing but the actual meanings to wrestle with and intuit. For, if only to increase the human faculties, an expedition into the realm of Mysticism is always worth while, and the publishers have our good wishes in their venture.

The choice of the material for the book comprises the "Six Theosophic Points"—"Of the springing of the three Principles"; "Of the mixed tree of evil and good"; "Of the origin of contrariety in growth"; "How the holy and good tree of eternal life grows through and out of all the growths of the three Principles"; "How a life may perish in the tree of life" (a "lost personality"?). The last and sixth point is "Of the life of darkness wherein the devils dwell" (the "left-hand path"?), and includes "the four elements of the devil and of the dark world" ("avichi"?). There are also "Six Mystical Points"—"On the blood and water of the Soul"; "On the election of grace"; "On sin"; "How Christ will deliver the kingdom to his Father"; "On Magic"; and "On Mystery". Nine short Texts "On the earthly and heavenly mystery" and four "On the divine intuition" complete a very substantial book; timely also, for the book requires intuition and stimulates it, and such books are rare.

A. F. K.

Evidences of Spiritualism: After-Death Communications, by L. M. Bazett. (Kegan Paul, Trench, Trubner & Co., Ltd., London. Price 2s. 6d.)

This first volume of a series of works giving evidences of Spiritualism promises well. The record is of carefully selected instances of the supernormal, and although the material is all of the usual sort of minor proofs, it has its cumulative effect. Theosophists do well to keep themselves acquainted with this new development of thought, and for this purpose *After-Death Communications* is useful.

F. K.

THE THEOSOPHIST



ONE of the pleasantest of birthday greetings reaches me from New Zealand, whence ten Round Tables—Auckland, Hastings, Maori Hill (Dunedin), Christchurch, Oamuru, Invercargill, Napier, Wellington, Vasanṭa College (Auckland), Dunedin—send me notes from Knights and young Companions carrying so much love and good wishes from these young sons and daughters of New Zealand, that they fill the room with rosy fragrance. May the Masters bless and guide these young ones, who are trying, in all the little ways they can compass, to serve the world. So shall they grow up into stalwart champions of Brotherhood and Service.

We have for this "National Week"—as we call it—a very crowded programme. Here it is in full, that all our readers may see how we strive to use our meeting together for mutual helping :

PROGRAMME

T.S. CONVENTION AND ALLIED ACTIVITIES

Friday, 24th December, 1920

General Council, T.S., Meeting ...	4 p.m.
E.S. (General). Mrs. Besant (Adyar Hall) ...	7 p.m.

Saturday, 25th December, 1920

Public Lecture (under Banyan Tree). President,	
T.S. The Great Plan—I ..	8 a.m.
T.S. Annual Convention (Adyar Hall)	12 noon.
Jasan Ceremony, Parsi Building .	3.30 p.m.
Indian Section, Council Meeting ..	4.30 p.m.
E.S. (Degrees). Mrs. Besant (E.S. Room) ..	5 p.m.
Masonic Temple (Chapter)	7 p.m.
Lecture: Mr. J. H. Cousins, "The Cultural Unity of Asia" (Adyar Hall) .	7.15 p.m.

Sunday, 26th December, 1920

Public Lecture. President, T.S. The Great Plan—II	8 a.m.
Indian Section Convention (Adyar Hall)	12 noon.
Question-Answer Meeting: President, T.S. (Adyar Hall) .	4 p.m.
Masonic Temple (Chapter) .	7 p.m.

Monday, 27th December, 1920

Public Lecture: President, T.S. The Great Plan—III ..	8 a.m.
Indian Section Convention (Adyar Hall) ..	12 noon.
Women's Indian Association (Adyar Hall)	3—4.30 p.m.
Conversazione (under Banyan Tree) .	5 p.m.
Masonic Temple (Craft) .	6 p.m.
E.S. (Degrees). C. Jinarājadasa (E.S. Room) ..	7 p.m.

Tuesday, 28th December, 1920

Public Lecture: President, T.S. The Great Plan—IV.	8 a.m.
Star Business Meeting	12 to 2 p.m.
Tamil Lecture (Adyar Hall)	3 p.m.
Women's Conference: Senate House, Madras	3—6 p.m.
Masonic Temple (Craft)	5 p.m.
Fellowship of Teachers (Adyar Hall)	7 p.m.
Star Anniversary (Adyar Hall) Brothers of the Star only	... 8 p.m.

Wednesday, 29th December, 1920

Educational Conference (Adyar Hall)	(Whole day)
Opening by Mrs. Besant	8 a.m.
Play by students of National High School of Rabindranath Tagore's "Autumn Festival"— (Banyan Tree) 8 p.m.

Thursday, 30th December, 1920

Public Lecture. Mr. C. Jinarājadāsa . "India's Gift to All Nations" (under Banyan Tree) ...	8 a.m.
Educational Conference (Adyar Hall) ..	9.15—11.30 a.m.
Theosophical Educational Trust Meeting	
Theosophical Fraternity in Education (Adyar Hall)	2 p.m.
S.P.N.E. Board Meeting (Gokhale Hall)	

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To this must be added for many of us the work in the Third National Liberal Federation of India, the heir of all the Congresses from 1885 to the Special one held in Bombay in the late summer of 1918, and which has this year invited all who accept the old Congress ideal and will work for its attainment "in the quickest possible time by methodical and ordered progress". It sits in Madras on December 29, 30 and 31, and it will be noticed that I then vanish from our Adyar programme. In the evening of the 31st we have the anniversary of the National Home Rule League. The political work cannot be disregarded until Indian Freedom is won.

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Some of my readers may like to know why I am not going to the Congress at Nagpur. Since the Congress meeting at Delhi, that body has been changing its character. It used to welcome all parties who accepted its "creed," namely Self-Government within the Empire on Colonial lines, gained by constitutional means, and no attempt was made to coerce members, nor to insist on their submission to every resolution the Congress might pass. From 1885 to the late summer of 1918 it worked steadily for political reform, and educated the country along orderly and peaceful lines. In the 1918 Christmas—the regular annual—meeting at Delhi it made its first false step, voted against by half a dozen of us, breaking the agreement arrived at in the preceding Special Congress of the same year, and the denunciation began of those who refused to obey any resolution they did not agree with. The result of this was the refusal of several well-known leaders to take part in the Congress deputation to England; Mr. Gandhi's Satyāgraha widened the split, and led to the rupture of the All-India Home Rule League and the birth of the National Home Rule League. The passing of the Reform Act increased the gulf, as it was denounced at the Amritsar Congress, 1919, only between 30 and 40 members voting in its favour. Then came the ill-omened Non-Co-operation movement, accepted at Calcutta in a Special Congress in September, 1920. Until then some hearing had been given to the minority, but at Calcutta speakers known to be against Non-Co-operation were hooted down, only Mr. Gandhi's intercession making speech possible. Denial of free speech has since been the rule all over the country, when his followers are in the majority. Since Calcutta, the constitution of the Congress has been revised, and the votes of the local Congress organisations show that they no longer want Dominion Home Rule, but independence. I hold to the union between Great Britain and India as vital to both countries. If I went to the Nagpur Congress, I should only be

allowed to speak by grace of Mr. Gandhi, and I do not regard speech as free which is granted or withheld at the whim of a dictator. I can use my time better than in sitting silent under compulsion. I am a rebel against an autocrat, whether he be Mr. Gandhi or Lord Pentland. Another objection is that various vernaculars are now used in the Congress, and large numbers of delegates from all parts of the country cannot follow the discussions. At Calcutta, the South Indians could not follow most of the speakers, who used Hindi, Bengali and Urdu, so that the Congress has become provincial instead of National, and arguments have no influence on a large number of votes. But my main reasons are the intolerance shown by Non-Co-operators all over the country, and their habit of shouting down all opponents; my refusal to countenance "Self-Government within or without the Empire"; my strong feeling that Non-Co-operation is a danger to progress and to liberty, and that it is better to fight it outside than within its own camp; the necessity that all Liberals, Home Rulers, and opponents of violence should draw together into a united body and form a Progressive Party in opposition to Non-Co-operation, and not lose strength by remaining apart. The National Liberal Federation has adopted the Old Congress creed, adding only that complete Responsible Government should be obtained as quickly as possible, and welcoming, as the Old Congress did, all who accept this. I prefer to stand with the Congresses of 1885—1918, rather than with those of (December) 1918, 1919 and 1920. As to the Non-Co-operators, they are now divided into two camps, and no one knows what will be the result at Nagpur; it seems best to leave them to fight it out between themselves, as I disagree with both.

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The special numbers of *Theosophy in Australasia*, the monthly magazine of the T. S. there, are always remarkably

good, and we learn from the General Secretary that a Christmas number is to be produced. The articles are chosen as tending "towards three conclusions":

1. World conditions to-day are impressively like those of two thousand years ago by no coincidence, but because evolution is cyclic. Hence we can predict probabilities and plan provisory action along many lines. The Supreme probability to be provided for is the Christ's return.

2. Christianity, in order to avoid past evils, in order to fit into the present world expansion and universal breaking down of barriers, must rest on deeds not creeds

Its basis must be the free search for truth, and perfect freedom of interpretation. It will have to remould its interpretations to square perfectly with—(a) Modern Science (used in the widest sense of the word); (b) with the great world religions and mystery teachings, past and present, wherein incarnation, crucifixion, resurrection, re-ascension and final At-one-ment are interpreted not historically (the unique life-cycle of One God-Man) but cosmically—to be undergone by all in the course of their spiritual evolution. Christianity must drop its uniqueness and take its place in the Brotherhood of Religions.

3. A ship is gently "engineered" to its final moorings by means of hawsers. So, too, it is the dharma of all true visionaries, Christian Theosophists amongst them, to guide Christianity to her final harbourage—Universality. As "hawsers" we must have double attachments—to the vessel of Christianity, and to the "terra firma" of Theosophy. Christian Theosophists should, for the most part, hold fast this dual attachment. They must alertly and strongly resist sectarian, narrowing tendencies, they must keep "*Universality*" like a pole star ever in full view. Christianity must be Theosophised, not Theosophy sectarianised and Christianised. This means firm, steady poise and clear, fixed purpose, but it does not mean nervous suspicion of contact between Theosophists and Christian Churches.

A reprint from *The Hibbert Journal*: "Should we leave the Churches?" puts the above strongly, but in a quite general way. It urges that desertion and distrust will never revitalise the Churches. Without dogmatising for *all*, what is largely needed is the sacrifice of those who, feeling misfits, yet remain in and expand the various Churches from within; frank as to their faults to be amended, but sharing in their social and spiritual life and trying to dematerialise and universalise their outlook. For all His stern criticism at times, this was the attitude of the Christ Himself towards orthodox Judaism, according to the Gospels. There is such a thing as a Theosophical sectarianism to be guarded against, as well as a Church sectarianism.

This sounds very fascinating, and we shall look forward to the Christmas *T. in A.*

Dean Inge, speaking at a meeting of the Aristotelian Society in London, compared the sequence of events to a cinema film which might be made to move in either direction. In a time series an event might be past to one observer and future to another. The past and future were only the order in which events happened to appear to us.

We happened to be moving away from 1900 and towards 1930, just as the earth happened to revolve in one direction and not in the other. But could 1900 and 1930 not both be equally real, each holding its fixed position in an unchangeable series?

Were that so, the direction of the stream of time would have a meaning only for us, and might have the opposite meaning for other consciousnesses, and no meaning for an absolute consciousness. The interest of the speculation extended from time to cause and effect. A common conception of causation involved the idea of a transaction between two things of which the one was active, the other passive. But this interpretation of cause was being replaced in science by the idea that "cause" and "effect" indicated nothing more than different positions in the time sequence. When we spoke of the past determining the future, we might also speak of the future justifying, explaining, or even determining the past. Past and future, cause and effect, might indeed be mere aspects of a timeless reality.

"The Eternal Now," in fact. If the simultaneous permanent comes into time we have succession, and what we call cause and effect, *i.e.*, a mutual relation in which the names are interchangeable for different consciousnesses.

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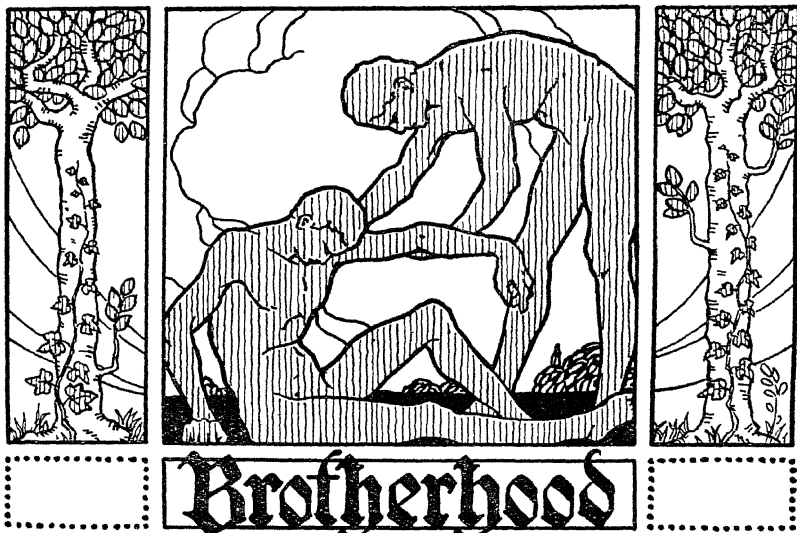
E pur si muove.—The Christmas number of the *Strand Magazine* has a very interesting article by Sir A. Conan Doyle entitled "Fairies Photographed". He gives a very simple, straightforward account of the photographing of some fairies by two young girls, one sixteen and one ten years old. Both were sufficiently clairvoyant to see the little nature-spirits, and one day they persuaded their father to lend them his camera, and they took a photograph of the sprites. The

father developed the film in the evening, not believing in the girls' accounts, and there, sure enough, was the snapshot of Alice with the elves dancing about her. A second photograph shows a gnome. Very careful enquiries were made as to the circumstances surrounding the taking of the photograph by Mr. Gardner, a man of business and a Theosophist. An interesting line of investigation is here opened up, and a clairvoyant child and a photographer might produce some very instructive figures.

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Our adventurous member, Dr. L. Haden Guest, has a very interesting article in the November issue of *The Nineteenth Century and After*, dealing with "Bolshevism and the Future of Europe". His picture of the Bolsheviki at work, feverishly and strenuously, "with the background of world conceptions present in their minds," is striking. An ordinary citizen may not possess a foreign newspaper, and the people are shut off from the world, "the most fantastic ideas" prevailing. Russian doctors would not believe that England was without a case of typhus. Among the Bolsheviki are idealists, wishing to serve the world; there are others who are apostles of force, who would compel the acceptance of their ideas, and impose on the world their conception of economic order. Peace is Russia's one necessity, for only with peace can the idealists begin reconstruction and build "a new world order".

If we get a real peace with Russia, it is these men who will prevail, a *régime* of co-operation with other men of goodwill will be set up, and the rule of force, terror and bloodshed will be ended. And Russia and Siberia, by industrial, political and health organisation and by education, will be brought into the comity of the western civilisation of the world.



ANTI-SEMITISM ¹

A PROTEST

By AMELIA DOROTHY DEFRIES

I

ANTI-SEMITISM is an anachronism; yet even at this moment it is at the same height in Poland and Roumania as in Spain at the time of the Inquisition!

Probably few people have any idea how the Jewish race suffered in the war; we were only 14 million in the whole

¹ A lecture given before anti-Semites in America

world, and from one cause or another I believe over 2 million Jews have utterly perished since 1914. One Gentile likens the Jewish suffering in Poland alone, since the war, to the "destruction by the Romans". Jewish soldiers have fought loyally for every country where they had taken refuge; no matter how badly used in times gone by, they stood by the country of which they were citizens when this trouble came.

But while the Jewish soldiers were fighting its battles, Jewish women and children were murdered in cold blood by Russia and other countries. Jewish women were not allowed to go to their wounded soldiers lying dying in hospitals "beyond the pale". No one heard of Jewish refugees; yet the Jews suffered at least as much as the Belgians. There were no refugees, because Jews were secretly deported. A Russian official document, signed by the Minister of the Interior of the old regime, says that the behaviour of the Jews in no way warranted the treatment they received.

I will not stay to enlarge upon this; if you have any imagination you will realise what it would mean if, for some political reason, a portion of your Government was to order, let us say, all Irish women and children to be killed without warning while they slept, at midnight to-night, while their husbands and sons and fathers were away on the Western front fighting for your Government. This has been done to the Jews. Supposing England was, on a false charge, suddenly to murder all Americans in England—how would you feel?

Pogroms are always perpetrated on false charges and for political reasons. The charge used to be that the Jews crucified Christ. For that reason, as Zangwill points out, seven crusades to *their* Holy Land resulted in nothing but massacre for the Jews; each crusader was urged to "baptise his sword in the blood of a Jew". But, says Zangwill, the fact that this, the eighth crusade, has ended with a declaration of justice for our race from the greatest Powers in the world, is evidence

that some sense of Christianity is astir among the nations at last.

The truth about the crucifixion is told by a Russian Gentile, when he shows how Pilate, the autocratic Governor of Palestine, gave in to a few old conservatives and a mob of mixed races, chiefly Roman, and let a Man whom he believed innocent be foully killed, when, by using his authority or referring the matter to Rome, he might have saved the most precious life in all history.

Another reason was found, about the fifteenth century, for Jew-baiting. It was said that Jews killed Gentile children to use their blood for sacrifice! The Pope issued more than one Bull to say that the Jews were not guilty of this crime; even in 1912, or about that time, a Papal Bull was issued to the same effect—but in vain. Religious intolerance is hard to kill.

And of late has come another cry, to rouse the populace to the pitch of wholesale murder; this is the cry against the money-lender. Here one may just stop to point out that all money-lenders are not Jews, and that all Jews are not money-lenders. Moreover, for centuries the Jews were forced into ways of living quite contrary to their traditions and their origin—as well as their philosophy, which was pastoral.

Since the war two more false charges have been laid against the Jews: (1) the absurd charge made by Verhaeran that the Kaiser reverted to forms and customs of the Jews of six thousand years ago. Zangwill dryly points out that six thousand years ago there were no Jewish national customs; it was four hundred years after that when Moses led the people forth from Egypt; so, as Zangwill says, Verhaeran starts with "the looseness typical of anti-Semitism"—historical inaccuracy, in fact.

The second cry, since 1914, is one which I saw in print in an American review and which no scholar has troubled to refute:

"Germanism is Judaism," is what it said. This is brilliantly and wittily answered by Zangwill in his lecture "Hebraic versus Teutonic Ideals".

And now, instead of "Peace on earth and goodwill towards men" (a Jewish ideal), yet a new cry is started, and every one comes to me saying: "Just see what the Jews are doing now in Russia." Well, what are the Jews doing in Russia, exactly? Does anybody know what anybody is doing in Russia now? I asked an educated American the other day if she knew where I could find a picture of General Allenby. "Who is General Allenby?" she replied. This is the sort of ignorance one meets with in regard to things Jewish also.

Trotsky is a Jew; he is a Bolshevik; therefore all the Bolsheviks are Jews. But when you enquire further, what do you find? Trotsky is an anti-Zionist; he has overthrown all Jewish traditions—he was educated in Germany.

Lenin is not a Jew; he is, or was, a Russian nobleman—a Gentile. There are far more Gentiles than Jews among Bolsheviks. Jews are usually the middle class, and Bolshevism is out to destroy the middle class.

The next cry is: "The Jews are middle-men; massacre all middle-men!" The Jews are often middle-men because they were forbidden to be anything else; but they are, among middle-men, in the minority. Gentiles are middle-men too.

The next accusation is that Jews are mean—they "Jew you down". The reply to that is too long to tell—it is the record of Jewish charity since Christ. I will tell you just one incident, for it is typical of the spirit which "Jews you down".

The rich Jews have always done a lot for the poor—not only for poor Jews but for the poor of all races. I remember, in London, when I tried to get support for an invalid who had sixteen children and a paralysed father, and who didn't want to go to the poor house where the sexes are separated, I was

refused by the Charity Organisation Society; the Roman Catholic priest at Westminster Cathedral gave me ten shillings and another priest gave me half a crown. The Protestants told me they couldn't help Roman Catholics, and a German Jew gave me enough money to keep this Irish Roman Catholic family for three whole years! He even sent them all to the country, where the invalid recovered. Was this Jew richer than the Duke of Norfolk? I think not. Had he less responsibilities? Perhaps.

Another Jew in England, who is very wealthy, took a bricklayer for whom I could not find work (a Protestant Gentile bricklayer), one bad winter, and paid his fare to Wales, where he employed him at his works at a good wage and gave him a good cottage to live in and a garden of his own. The endless tales of Jewish kindness to individual Gentiles ought in itself to ensure what the Jews now demand in every country—not sympathy, but JUSTICE, and an end to misunderstanding. Some one has said to me: “Oh, the Jews don't want sympathy, they are well able to take care of themselves.” No small race can take care of itself. It has to have protection, the protection of tolerant friends.

II

Now let me tell you the true story of the dispersal, which took place seventy years after the death of Jesus, and after the Romans had tried in vain for forty-five years to conquer the Jews

Our position in A.D. 70 was similar to that of the Belgians in 1914, except that there was no Red Cross, and we had no Allies; travelling conditions and surgery were primitive and the problems of the commissariat were extremely difficult. We left one million dead upon the field in the last battle—against Julius Severus, especially brought from England

to conquer the invincible Jew. One million more of us were sold into slavery; the rest dispersed, leaving all their treasures behind them, except one. When their country was taken, after one of the bloodiest and most fierce battles in history, against the most powerful Empire—an overwhelming force—what did the Jews take with them? What did they, refugees, bring to other lands? What did they save from destruction in that fatal hour? Not their shekels, but their literature.

If for no other cause, the world owes a debt to the Jews for preserving, at such a crisis, the Bible. And since then, through very nearly two thousand years of persecution, without a flag or a king or a country, the Jews have preserved the language and the customs of Isaiah and of Moses.

This is not all our race has done for humanity; it has upheld the lamp of wisdom and culture in every country. From Rembrandt to Jacob Israels, from Spinoza to Lord Reading, is a long story—in your schools in future I hope the history of the Jews will be taught. English history is one thousand years old. Jewish history, unbroken Jewish history, goes back over five thousand six hundred years, and all of it is known—there is no mystery about it.

People ask me: “Do you really believe in the Bible?” I reply: “Do you really believe in the history of America?” I believe in the Mosaic Law as much as I believe in Magna Charta; I believe in Jesus of Nazareth as much as I believe in George Fox, or in President Lincoln. The Bible is the history of my race up to the destruction of our country by the Romans in A.D. 70. And now, as happened in the time of Cyrus, two thousand and five hundred years ago, a new chapter in the Bible is to be written, and of our people “a remnant shall return” to our own land. In the 126th Psalm the Jews recorded their feelings when Ezra was permitted to send the remnant back to Palestine: “The Lord hath done great things for us; the Lord hath done great things for us,

whereof we are glad." The result of that return has altered the face of civilisation; and so we humbly hope God will enlighten us for the good of mankind in this return of a remnant of our people to Palestine.

Since A.D. 70 our history has been such that it shames Christendom, and in face of it all we have preserved our ideals; even though some among us have fallen, still others have turned the faces of heroes and saints to all tragedies and have met their fate in the spirit of one Jewish king who said. "I will not be afraid of tens of thousands of people who shall set themselves against me round about."

III

Do not single out one Jew—as Verhaeran does—and libel a whole race on his account. Judge us as you would be judged—by our best. Gentiles do not keep a Police Force and prisons and Courts of Law merely to try and punish iniquitous Jews; there are criminals among Gentiles too.

IV

It is a very grave libel on the name of Moses to compare him to William Hohenzollern. "When thou beatest thine olive tree thou shalt not go over the boughs again—it shall be for the fatherless, for the stranger, for the widow"; neither shall you let the sun go down upon your wrath. That is Mosaic. The cruelty of war is openly legalised by Moses, but his laws were just. He was humane and honourable. If you judge the Jews of old by other races of five thousand years ago, you can see how immeasurably more enlightened they were than all the rest; it was not until 500 B.C. that they were even approached by Indians and Greeks. It is a black mark upon Verhaeran to have emptied his anger upon the Jewish race—

itself undergoing (even while he wrote) worse troubles than the Belgians themselves.

The facts of Jewish persecution since 1914 have been told in a book written by Gentiles, in Russia, translated in 1917, edited by Gorky and Andrejev, who are Gentiles. The mass of the Russian people are not anti-Semitic. The pogroms were usually political and inspired by the Government, carried out by Cossacks by order of the Tsar.

One Russian Gentile thinks that the world can be "cured of anti-Semitism only by culture". He points out that Judaism teaches: "Love thy neighbour as thyself"; and he speaks of the humaneness of Jewish wisdom, quoting Hillel, who said: "If I am not for myself, who will be for me? If I am for myself alone, of what use am I?" This is from the Jewish soul.

Andrejev says that anti-Semitism "seriously hinders the upbuilding of a new life," and that it is nothing but the "logical development of a *fundamental absurdity*"; and he adds that "the end of Jewish sufferings will be the beginning of our self-respect". Milyukow honestly confesses that anti-Semitism has been and still is "a political motto". Such was the "Marconi scandal" which failed in England, and the Dreyfus case in France, the Balis case in Russia; such things hark back to 1563, when Ivan the Terrible said of the Jews: "Baptise them, or drown them in the river."

Catherine the Great was the first ruler of Russia to be fair to the Jews; but her edict did not last. Milyukow thinks that one reason for hatred of the Jew was that he was "not addicted to alcoholism". This accords with a statement I once heard in the East of London, where a Cockney complained of the Jews "because they would not leave off working". Bernahitsky says that Russia contains about "six million of gifted and undoubtedly industrious Jews". Lazy, alcoholic-living, ignorant people cannot put up with such people. They borrow

Jewish money—to buy drink—they mortgage all they possess to save themselves from working, and then they murder the Jew—a very useful thing to do to one's creditor when he puts the screw on !

Everything except money-lending was denied to the Jews, and then they are spat upon for being money-lenders. They find an outlet for their genius by turning to finance. Even so, as Bernahitsky remarks, "the popular tales about Jewish wealth are most emphatically contradicted by impartial facts". The Jewish emigrant to the U. S. A. brings \$8.70—the lowest of all the emigrants—the general average brought by other races being \$15.00. Even so, there are not more Jewish thieves than there are other thieves, I fancy. Would you guarantee to be honest if you landed in New York with \$8, and had no one to help you and no education ?

The early pogroms in Odessa were caused by Greek merchants who feared the ascendancy of the Jew, who was satisfied with a lower rate of interest and a smaller wage than the Greek. Bernahitsky holds that if all the Jews emigrated from Russia it would be necessary to beg them to return, as their industry is such that Russia cannot do without it. He is not a Jew.

Prince Paul Dolgorukow admits that while hundreds of thousands of Jews were shedding their blood for Russia, Jews were deprived of civil rights and treated as if the whole six million of them were convicts. Starvation was a common occurrence and many preferred suicide to begging. Dostoevsky, who had the reputation of disliking Jews, said : "All that is demanded by Humanity—Justice—must be done to the Jews." This is all I ask for ; Justice to the Jews where they live—quite apart from the question of return to Palestine. Anti-Semitism must cease throughout the world. A league against it must be formed by all cultured Gentiles, who should be vowed to take up the cause of the Jews everywhere.

Ivan Tolstoy has said that any lie invented by any maniac against the Jews is believed. Yet, when in need of help, do Gentiles refuse Jewish charity? There are in the whole world not more than one million very rich Jews. Just think of their generosity on every hand. Ivan Tolstoy says: "You Jew-haters serve something, but truly it is not God."

All this new anti-Semitism—this new kind of Jew-hatred—is, Ivanor says, "a Trojan wooden horse, made in Germany". The Germans for a long while tried to separate the inseparable Indian and Hebraic traditions, upon which Greek philosophy and the whole of culture and civilisation is based. The Germans tried to get people to throw away the Bible and its God, and to turn to the Faith of the Āryan peoples; by doing so they hoped to win favour with the Indian and to Indo-Germanise the world. But, says Ivanor, the Indian and the Hebrew philosophies were interwoven too long ago—they are inseparable. No one can say how much Judaism Buddha imbibed, nor how much Buddhism Jesus knew. Throw away Indo-Hebraic wisdom, and your very laws would collapse—the world would revert to savagery.

V

There is another kind of anti-Semitism which finds its way right into the Jewish ranks. The Sephardic Jews, the aristocrats of the race, of Spanish and Portuguese descent, refused flatly even to worship with the Tedei or German Jews. If you probe it, you will find most anti-Semitic feeling in this country, England and France, is dislike of German Jews—who are equally disliked by both Spanish and Russian Jews.

The German Jew, for some strange reason, is almost a race apart—he represents the materialistic Jew. He is not always all bad—very far from it—but he is often aggressive

and loud. On the other hand, in England, I have known German Jews, like the Rothschilds, Spielmans, Seligmans—to mention a few—who have won respect and been a great asset to any community. A wise man once said: “Every country has the Jews it deserves.” There are common people, vulgar, grasping and rasping people, in every race. The German Jew is not often attractive—probably on account of the life he was forced to lead in Germany. Modern anti-Semitism is either German in origin, or it is directed against the German Jew, or else it is a political move on the part of ignorant officials.

In this day of justice to small peoples, anti-Semitism cannot stand. “Absolute Justice,” the Chief Rabbi said in London at the Declaration of Jewish Nationality, “is the basic principle of the Mosaic law.” He went on to remark that only 42,000 people followed Ezra back to Zion at the time of the declaration made by Cyrus two thousand and five hundred years ago. “But that handful of Zionists, because on their own soil, changed the entire future of mankind.”

VI

Before concluding, I want to tell you a few things that Englishmen said about Jews a year ago, and to remind you that, by their “grave concern” at the report of those new massacres, His Majesty’s Government is living up to its word, as every one knew it would. Even before this, the English Government had earned the everlasting gratitude of the Jews. Even the German Zionist organisation telegraphed its gratitude to H. M. Government; and the Canadian Jews said: “What Britain promises, she will fulfil.”

The Rt. Hon. Herbert Samuel, M.P., said that he thought the re-establishment of a Jewish national home in Palestine could improve the conditions of Jews everywhere else. Sir

Alfred Mond declared that the action of the British Government would give dignity and importance to our whole race. At this time Stephen Wise spoke in America, and said he felt sure Britain was not acting alone; about six months later the President of America sent his famous letter to Dr. Wise. Lord Robert Cecil said that this liberation of the Jews "will have a far-reaching influence on the history of the world, with consequences none can see on the future of the human race," and Mr. Herbert Samuel stated that in spite of all its tragedies our race exists and is more numerous to-day than ever—"it may again produce golden fruits in the fields of intellect for the enrichment of the whole world".

Sir Mark Sykes said to the Jews: "*I pray that you realise that it may be your destiny to be the bridge between Europe and Asia.*" That is my own conviction. It is our national duty, as Jews, to bring together East and West. Palestine is the high road to India. Sir Mark Sykes saw in this mission "something" which is greater even than a League of Nations—a League of Races—a League of Ideals; and he added: "I believe you are going to set up a power which is not a domination of blood, or of gold, but a domination of intellectual force"; and he saw this force centred in Palestine, radiating to every country where our people are. This is itself an interesting idea.

The British Government, Dr. Gaster said, had made itself a champion of reparation for the wrongs done to the Jews by the world, and Mr. Zangwill added that it was not surprising, since England's version of our literature was so wonderful that she had almost made the Bible her own.

"Let us proclaim," cried Zangwill, "from our Jerusalem centre the Brotherhood of Man." There is to be an *entente cordiale* between Arabs, Armenians and Jews in Palestine. Major Ormsby Gore, M.P. (not a Jew), just returned from the Holy Land, said that he regarded his Government's

declaration "a real epoch-making advance in civilisation," and he said he "felt behind it the finger of Almighty God". The British Labour Movement is on the side of justice to the Jews, and included this in its war aims. The Lord Mayor of Manchester spoke of the great debt the world owed to the Jews—"if only," he said, "because they have had a great ideal and been true to it through every form of torture and torment".

Sir Mark Sykes said that in Jerusalem there would be a great vital heart, healing the scars of Europe and calling Asia once more to life. For my own part I believe our era will see in Jerusalem the union of Judaism, Muhammadanism, Christianity and Buddhism—all these great Faiths leaving their old shells, and by reconstruction becoming but variations of one great force of Nature, showing forth the variety within that unity. Muhammad, as you know, was a Jew; only Buddha, of the world's four greatest Teachers, was not Jewish.

Dr. Weismann said at that meeting that we decline with scorn responsibility for the doings of financial speculators when they happen to be of our race. This is how Jews feel towards those gilded criminals you others think of as typical Jews!

Dr. Weismann made the interesting statement that the constitution the Jews hoped to make in Palestine will not be a copy of anything at present existing. "We shall see," he said, "the accumulated experience of thousands of years of suffering." It remained for Mr. Sokolow to express what we all feel about England—that there is no nation of free people to-day but has fed from Britain's experience, and that this declaration was but a continuation of the high principles of British Government and of her fairness to our race.

Mr. Sokolow said that he hated the word "tolerance"—so, in a sense, do I. We do not ask to be merely tolerated, we ask to be understood.

Dr. Wise said that this Declaration of Mr. Balfour's was "a scrap of paper, but because it was signed by the British Government it was inviolate". After this came Mr. Wilson's letter, equally sacred.

We have to fight anti-Semitism, and we have to fight the mistaken idea about Jewish wealth. Six million Jews live a hand-to-mouth existence; three millions are artisans, two millions are well-to-do, one million are very rich, three-fourths of the Jews are without property—helpless, homeless—and very many of them are starving while we dine. In the whole world we are but 14 million strong.

By misrepresenting to the poor of other races the richness of the Jews, Socialists are turned against the race; by misrepresenting to the Capitalists of other races that agitators and Bolsheviks are mostly Jewish, anti-Semitism of a new kind is roused; but the truth is that—as with other races, so with our race—we are of varied types and of all shades of opinion. The war has turned hundreds of thousands of Jews into homeless and destitute people—yet not on the footing of the other refugees. The havoc wrought among them in Poland alone has been likened to the destruction by the Romans.

Jews ask to-day, as they have asked before, for equal treatment in every land—equality with other citizens of that land. Although they have died in the cause of liberty, there is no Jewish army; but every country is indebted to them, for the best Jews went forth to fight in every land. There is danger to-day that a wave of anti-Semitism may spread like a flame over Europe and America; before it is too late can you not resolve, in the name of Justice, that this thing shall not be? The war has changed the face of anti-Semitism; may not the peace find it non-existent? It is written in *Genesis*: "Cursed be those cursing thee, and blessed be those blessing thee."

Jews are accused of treachery in some countries to-day. Viscount Bryce, however, speaks of our race as "never faltering in loyalty," and the Marquis of Crewe said of Zionism that noble lives were being laid down for the common cause of which this was a part. Major Davies said that in it he hoped for the solution of some of the problems that now perplex the world, and Lieut.-Commander Wedgwood, D. S. O., spoke of justice to the Jews as one of the most important pronouncements of the war, and one that will be a blessing to the whole world; while the Christian bishops spoke of us as "God's own people," the Bishop of Norwich saying in Hebrew: "Blessed be the Lord God of Israel, who alone doeth wonders."

The Daily Chronicle, about a year ago, said: "The family of nations will be enriched by the return of one of its oldest and most gifted members to a regular and normal place within the circle." "Scattered and few," said another paper, "they have still brought with them schools and industry and scientific knowledge"

I have lived long enough in America to know that intelligent people here, as elsewhere, are friendly to Jews; but I can never forget that when I arrived in New York I was warned not to say I was Jewish, and that there exist in this enlightened and progressive land institutions into which Jews are not admitted. I hope this mistake will pass, and that the time has now come when, as the *Talmud* said, "the good men of Israel, together with the good men of all nations, will have a part in the world".

The new false cry of Jewish treachery must not be permitted to spread. Stop it wherever you hear it—in the name of Justice! Remember every race has had its deserters and its heroes—ours no less than others. The names of loyal Jews could be cited by the thousand, to the name of one poor deserter or one weak traitor. The names of great Jews stand among the greatest in every land, especially in England. And

one great German Jew, Heine, cursed Germany a generation ago for the policy which brought on this war. Mazzini, a Jew, was one of the creators of United Italy. When there was a price upon his head, he took refuge with a Jewess; and when she died, the King of Italy walked bare-headed at her public funeral, in recognition of her loyalty and heroism, and her coffin was borne by soldiers, over it being the new flag of Italy. Six of her sons had fought with Garibaldi, and one of them became Mayor of Rome. We have yet to learn the full tale of the individual bravery of Jews in the last war, but we know that a Jewish regiment received the freedom of the City of London, which was hung with banners on which were written: "From Zion goeth forth the Law," and "England has given Freedom and Justice".

The first idea of human liberty was Jewish, and Isaiah warned us even against overcrowding: "Woe unto them who place house to house till there be no place left," he said. Moses decided that it was no offence to harbour a fugitive slave. Before this, the punishment had been death! And yet there was a time when Jews were forbidden by Christians to read the *Book of Isaiah*, because they got too much comfort from it.

Judge us by our great Jews, as you would wish us to judge you by your best. Do not catalogue our degenerates and judge us by those, or we may return the compliment and do the same to you. Jewish wits are sharp; to exist at all, they have had to be keen; their favourite pastime has been discussing the points of the law and playing the game of chess—mental gymnastics. But I like to remember a diamond merchant in London, who said that a Jew would get the better of you if you let him, but that he would keep an agreement to the letter.

Jews are not mean by nature—their origin is pastoral. Expressions like "Jewing you down" ought to go out of use,

as soon as the Jews are understood. True Jewish feeling is far from meanness. "These things have no fixed measure: the corners of the field, the firstfruits, the practice of charity, and the study of the law." This, and not what *you* call Jewish, is true Judaism.

Vreil da Costa, who killed himself because he thought there was no longer any justice, wrote: "All evils come from not following right, reason, and the law of Nature." That is typically Jewish. And the warriors of old, whom Verhaeran compared to the Prussians (!) wrote: "Hatred stirreth up strife, but love covereth up all sins." Does that sound like Germanism? It is far older than Christ, and so is the ideal of Human Brotherhood and of Universal Peace. There is one God for all people, and Nature's laws apply everywhere—that is typical of Jewish thought for five thousand years.

The shield of David bore the symbol of unity, which is the emblem of Zionism: "Hear, O Israel! The Lord is One. He is the Creator of Love, of friendship, of fellowship and of joy; for the Kingdom is the Lord's, He is the Governor among nations, the Lord God ruleth" Does that sound like treachery, or meanness? It is Jewish. The whole earth, and all that is in it, is ruled over by the Creator of the Universe. The Jews were the first to realise this. That is the very keynote of their existence. Basing new laws upon old wisdom, they may arrive at a very remarkable form of government in Palestine in the near future.

VII

Anarchy, as understood by the mob, runs contrary to the Jewish belief in law and order and in orderly evolution. Karl Marx himself was not an anarchist. It is foolish to imagine that *a whole race stands for one shade of political opinion*. Among us, as among you, there are Moderates and Extremists,

Conservatives, Liberals and Socialists—with an occasional wild cat thrown in!

VIII

The notion that we Jews control the wealth, the Press, the politics, the commerce and industry—the very body and soul of all other races—is really too silly to be considered. Among the rich men of the world, I do not suppose, out of the twelve or fourteen million Jews, that more than one per cent of the capitalists of the world are Jews. If in battles of wits, and in habits of hard work, Jews excel, is that a reason for persecuting them? The Jews, however, need to reform themselves, and will do so now. One writer, as Zangwill tells, has described Israel among the nations as the heart among the limbs.

“The Bible,” Zangwill says, in reply to anti-Semites, “is an anti-Semitic book!” Our prophets cursed us roundly, when we did not live up to the best in us—you do not find this in any other history.

Because of their high mission, and unlike other races, Jews took it upon themselves to bear the fruit of *all* their iniquities. So little do you know about Jews, that even Lincoln was not aware that there was a church which inscribed above its altar: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; and thy neighbour as thyself”; for Lincoln said that if he had “known of such a church he would have joined it—with all his heart and his soul”. So did a great Gentile feel towards the philosophy of the Jews.

Amelia Dorothy Defries

CHINA IN TRAVAIL

By C. SPURGEON MEDHURST

ABOUT ten days ago I had a conversation with a gentleman who holds one of the highest and most coveted positions in the Republic of China. We talked of the future of the country, and he revealed himself as being absolutely hopeless on the matter. It would not be politic to repeat our conversation, but I may say that he expressed the opinion in no uncertain terms that "foreign intervention" alone could save the nation from the fate of Russia. By "foreign intervention" he meant forcible interference by aliens with the working of the administration.

In spite of myself, I felt compelled to agree with him, and a calmer reconsideration of facts does not modify my judgment, notwithstanding that I incline to the idea that my friend's attitude is somewhat extreme. It seems to me, after my long connection with the Chinese, almost treasonable to say that they are incapable of working out their own salvation; and yet it looks like it, for their throat is tightly grasped by military adventurers, who are also Chinese, but whose first care is self. Three-fourths of the Government's income is eaten by these gentlemen—independent generals with thousands of soldiers, who are technically but never actually under the control of the Central Government. They approximate, with differences due to different traditional environment, to the old feudal chiefs of feudal times, so that civil war is endemic, but always, curiously enough, on behalf of or against the Government of the country. Peking, indeed, is no longer *primus inter pares*.

Although the nominal Capital of the country, she is in an inferior position to some other centres. Every year the indebtedness of the Government increases, the salaries of its representatives in all branches of service being months in arrears. Occasionally soldiers mutiny and pay themselves by unlawful and illegal means. The only satisfactory and reliable sources of revenue are those which are under the management of foreigners. Were all foreign influence withdrawn, China would soon revert to the Elizabethan age, without the Elizabethan spirit of progress.

In Peking we have just had our second war within three years. This last struggle caused ten thousand casualties, and wasted millions of dollars. In other parts of China the warfare is continuous. Brigands infest the country. These not only rob and kill, but kidnap and hold to ransom. Nor are foreigners immune from their bloody hands. As though these man-made troubles were not enough, we have now a famine and twenty million people without food. This will certainly breed further disorders for future years.

Excepting in or near large centres of population, China is agricultural. Most of the Chinese are peasant farmers, but communications in the North and West are scanty, and the few railways are oftentimes treated by the soldiers as if the trains were their private playthings. The officers of these same soldiers annually smuggle millions of bags of rice to Japan, for private profit, and the native customs (*likin*) dare not interfere. Mines and similar profitable enterprises are likewise gobbled up by these gentry, through devious crooked devices. In THE THEOSOPHIST for February, 1913, when writing on the new republican organisation, I optimistically stated that "the new administration is a people's, not a soldier's Government". Unfortunately the exact reverse has turned out to be the truth. Otherwise, the article may be described as an intelligent anticipation.

This is the debit side. On the credit side we find :

A sense of nationality which had its origin at the birth of the Republic. This is slowly growing, and public opinion is becoming more and more a power. It is still a fledgling, but there are youths and maidens willing to suffer imprisonment and even death for the deliverance of their native land. They have already done so. The existence of this spirit, and the certainty of its further development, make the wrongs on the debit side appear superficial rather than intrinsic.

Education is steadily spreading, but outside missionary circles it is almost wholly materialistic, and in some quarters ultra-socialistic. The ideals of some of the intellectuals in the Government National University, for example, include such thoughts as the abolishment of the family and of religion. Diffused among the student class there is much healthy idealism, but it is latent, uneducated, and sometimes fatuous.

The question then remains : Is "foreign intervention" the only end for China, or is there any other way ? Taking for granted, for the moment, that there must be forcible intervention from without, if China is to be preserved for the Chinese, how is it to be brought about ? Geographically and ethnographically Japan would be the natural intervener, but Japan has made such an event impossible by her own unaccountable blundering. The hatred of the Chinese for their island neighbours is too keen and incisive to permit of help from that quarter. Unless great changes come over the face of international politics, no other nation, or group of nations, is likely to be willing to face the task, and the Chinese militarists are even less likely voluntarily to surrender their power either to foreigners or to local public opinion, unless the latter become more articulate and wilful than it is now.

One only hope remains ; and though slower and less spectacular, it is after all the most penetratingly thorough, and perhaps the only way of safety. It is salvation from

within by aid from without. The scheme is this: Men or women who have qualified by sloughing off all racial, religious, class or other prejudices, and who are independent of the country *by birth and in purse*, might come to the rescue. This double independence is essential if such intervention is to be fully effectual. Theosophical lecturers, and mystics qualified to work, would undoubtedly form foci around which bodies of young, thoughtful Chinese students, trained in Western lore, would gather. These, in addition to being encouraged to spread the new teachings in the vernacular, might be taught the meaning of prayer, meditation, etc., and its value as an influencer of events. The kind of work in view would make Chinese social, political and moral leaders. If this hypothetical independent foreigner were also interested in social questions, he might, if he were tactful, successfully intervene, on occasions, politically also. In any case he would find many opportunities through the Press, through existing foreign and Chinese organisations, by new societies which he would form, and by addressing native gatherings, to which he would receive constant invitations, once his standing and his purpose were recognised. His work would indeed be only limited by his personal idiosyncrasies, his strength, and the time he could give to it.

Labour troubles have not yet become serious among the Chinese. Industrial enterprise is not yet sufficiently advanced. Here, then, is a field for the application of preventive principles, and the avoidance of the confusions which inexperience has developed in the capitalistic West.

The writings of one missionary-statesman, Rev. Timothy Riccard, D.D., were one of the prime factors in preparing the way for the revolution which ended the monarchy, and Mrs. Annie Besant is the outstanding living example of a beneficial "foreign intervention" in affairs of a highly civilised people. What has been done can be done again, but

the plan would require the entire time and undivided attention of any worker or workers. I had, however, no idea of suggesting its possibility until my conversation with my Chinese friend, which conversation synchronised with the arrival of a number of letters from different quarters expressing a desire to understand China better. Such is the inspiration behind this explanatory statement.

As a final word, I ask any whom these pages may interest to balance carefully the statements on the debit side against the credits. I have not exaggerated the serious condition of the country, nor have I overstated what the right sort of worker could accomplish. The reader, on his part, must not allow enthusiasm to lead him into rainbow dreams as to what is possible, without giving careful weight to the undoubted difficulties to be encountered; also, before making any decision he should balance his opportunities for influencing his present environment against his chances of succeeding in China, the pros and cons of which have been set forth with fair clearness in the preceding paragraphs. If any want further information, and will ask definite and pointed questions, the writer will do his best to answer them.¹

C. Spurgeon Medhurst

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MUSIC AND THEOSOPHY

By MAUD M. FOOTE

MUSIC is one of the most beautiful things in life, Theosophy one of the most wonderful ; and there is a direct connection between the two. To the casual thinker, this may not be apparent, but a little study into the matter will reveal the truth. Theosophy, as a philosophy of life, deals with all expressions of life, and particularly with that of human life. As one of the greatest avenues of human expression, music finds its place in Theosophy. For music is speech through sound, a universal language. Through its medium the highest thought, and every emotion experienced by the human soul, can be expressed. Into one room may be gathered many people of various tongues and nationalities, unable to understand one another ; yet each understands this universal language of music and they are unified thereby.

Sound is the great Creator ; for, first of all, at the beginning of the universe was the " Word " spoken by the Logos. Later on, Man, made in the image of God, sounds his Word which shall be the key-note of his evolution, and through the mazes of the lower worlds the Word, ever resounding on the inner planes, finally brings him back again home.

From the first, music flooded the universe, for the Bible tells us " the morning stars sang together and all the Sons of God shouted for joy ". In the days of Greece, Pythagoras expresses somewhat of this idea in his theory of the Music of the Spheres. This to some may appear mere poetic fantasy, yet,

as one looks out on a starry night and sees the orbs of heaven moving in their orderly procession, it does not seem unreasonable that there should be an outpouring of harmony from them, a celestial music, as they move on their appointed way. Be that as it may, the beginning of our music, the foundation of our system, came from the Greeks. The Lydian tetrachord, with its interval of a fourth comprising two whole tones and a half-tone, affords the material for our diatonic scale. That the Greeks had a knowledge of the use of melody, we find in their hymns to the Gods, a few of which have been preserved through the centuries. Always, throughout the ages, music has been employed in worship, seeming to afford a direct link between man and Deity. The ancient Hebrews poured forth their souls in the songs of praise, triumph and sorrow with which the Bible abounds. And the religious service of to-day, Catholic or Protestant, stripped of its music—what would it be?

So we find, in all walks of life, that music is one of the greatest forces of evolution, a liberator from the lower into the highest realms. Music may be considered from two stand-points—the active and the passive, the one who produces music and the one who receives it. In either case it is equally potent as a great force. In the expression of music there are three distinct lines, which refer to the three bodies of the personality: technique through the physical body, emotional colouring from the astral body, and the design and plan from the mental body.

Taking first the active aspect—the performer, the producer of music—let us consider technique. Technique means control of power in the physical mechanism, and is attained through the will and intelligence working upon the body of action. When we think of that wonderful living instrument, the voice of the singer—tiny vocal chords which cannot be seen or touched, strung in a small compass of space—we realise how

subtle is the power to achieve control over this marvellous mechanism. The feats of the artist at the piano, at the organ, on the violin, are so stupendous, that in this day and age nothing in the technical line seems impossible. All this constitutes a great evolution of the physical body, in that it has become a plastic server of the dweller in that body.

But this is the least of all, for technique is but the hand-maiden of music, and purely technical music suggests the words of St. Paul: "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal." This love, of which the Apostle speaks, in music would refer to the temperamental side, that wonderful combination of mental poise and emotional colouring which, properly balanced, gives the intense satisfaction, and without which music is null and void.

The colouring to music is given through the body of emotion. Great purification has been attained in this body by the great artist, for all gross, exaggerated, highly coloured emotions have been eliminated, and naught but the delicate, pure tones of the higher levels of the world of emotion are expressed. There is also absolute control of the emotions, and this is one of the great gulfs that yawn between artist and amateur. Fear, too, must be cast away, for "perfect love casteth out fear," which in this case means that the love of the true artist for his work causes all fear to disappear, and there is the perfect poise of the artist.

Any understanding of music includes a conception of its form on the mental plane. The seed of the composition is on the higher levels of the mental plane, but it becomes clear-cut in concrete form on the lower mental plane. These are real forms in that world. Quite substantial evidence of this was brought to notice in the case of a young artist, a painter, who attended regularly, whenever possible, the piano recitals of the great Russian pianist Rachmaninoff, for the reason of the great

inspiration he received for his work. The explanation is clear, in that he became quite conscious of the mental forms and they came down through his brain, expressing themselves in drawings and pictures. Then, too, must not be forgotten the great feats of memory accomplished by all artist musicians. Indelibly there seems engraven on the mental body the text of many a long and intricate programme. This also indicates a high evolution of the mental body. One remarkable case of this is that of a Swiss organist, M. Courboin, who is said to have a repertoire of over three hundred compositions, which he plays without notes. This means a great deal, for an organ programme also contains an infinite amount of registration, changes in stops, and combinations which must be made quickly and with absolute accuracy.

Thus we see what has happened through the active side of music: the bodies have become the obedient servants that they should be; there is a perfect ensemble, resulting in freedom; the ego speaks in terms of music; the soul sings its song. That this is so, is most apparent if one is able to observe at close range the face of an artist as he plays his inspired strains; it is not the ordinary countenance, but a face glorified as the Higher Self expresses itself.

Now as to the passive side, the part played by the hearer; how does it aid his evolution? On the physical plane it means the sweeping away of the barriers, the limitations, of physical-brain consciousness. Time and Space are not; we are unaware of happenings on the physical plane; during beautiful music we have been "away," and when it is finished we "come back" with a start of surprise.

In response to the higher emotions expressed by music, there is a reaction of the astral body which translates us even into the realms of the buddhic world. At a great concert, say that of a symphony orchestra, the audience, the hearers, are as necessary as the players to make the perfect whole. This

may be considered as a ceremony of occult significance where, through the leadership of an inspired conductor, who unifies the attention of thousands of beings for a few moments, the consciousness of all is lifted to the buddhic levels. This, too, means much for the city in which it occurs, for temporarily the great white light floods the city and makes much for its future uplift. In a smaller degree this is true of organ recitals, which pour out their fine vibrations to some distance, and any sincere student also may be a centre, letting his light shine as he works at master compositions; unconsciously he is raising the vibrations of his environment, sending forth peace and happiness. The effect of music during the war is too well known to need comment—the inspiration it gave to weary men on the march, as well as its constant cheer at all times.

The Egyptians were the first nation to ascribe healing quality to music. The Persians cured various diseases by the sound of a corresponding string on the lute. Music, as a means of purification as well as of curing disease, was much used in the School of Pythagoras. Even the Bible speaks of Saul being liberated from an evil spirit by strains from the harp of David. In these later days we too are beginning to recognise again the curative power of music. At Columbia University, New York, there is being made especial study of this subject. For music is harmony, and all forms of disease are disharmony (mental or physical). Music puts in order a deranged mind as well as bodily organs. This effect is produced in two ways: either the finer mental condition produced in the patient by hearing beautiful music reflects itself in the body, or the vibrations of music act directly on the nerve centres as a quieting force, or a stimulant or restorative, as the case may require. Music has been found to have a beneficial effect on the vicious and the insane as well as the sick. Physicians in insane asylums recognise its quieting power, the calm it gives as well as cheering those in deep

depression. In one asylum where music was tried as a treatment, one-third of the patients recovered, one-third improved, and one-third derived no especial benefit. Naturally where there is at least some liking if not love for music, its effects are more pronounced.

All this affects to a degree the mental body as well as the astral, but there is yet a greater expansion of the mental body as one understands and comprehends the intellectual side of a composition. Its form on the mental plane being first assimilated, one is raised to the higher mental world and there comes into touch with the essence of the composition in all its purity and beauty.

And of the composer—what shall we say of him? Surely he is one who walks with God, a creator in a world beautiful. In the community music of to-day we have perhaps the reincarnation of the old folk songs when the people sang together, although it is a more artificial method than the natural expression of the folk song.

The old ballads and folk songs were songs of the people, composed by the people for the people, handed down by oral tradition from one generation to another. Because of their simple beauty they have lived through the centuries. It has been said that the soul of the peasant breathed through these simple songs with the same pleasure that the bird delights in its musical lilt. The singing of these songs was a great unifying power in the village games, festivals and public gatherings. So to-day again we are encouraging the people to sing together simple melodies that touch the heart and bring happiness and a sense of unity.

The musical settlement work, now well established in the large cities, is also a recognition of the great power of music as an evolutionary force. So in whatever way it is considered, it must be admitted that music is one of greatest "liberators" in life to-day.

In Life and Music there are many analogies to be found. An eminent musical authority states that "a tone becomes musical material only by association with another tone; isolated, it is not music". So with us, we live not unto ourselves alone, but are of the greatest value, develop the most, as we have the greatest number of contacts with different types of people.

We learn a great lesson of tolerance from the study of the orchestra. Here are found the four choirs of strings, woodwinds, brasses and instruments of percussion. Even these latter are quite necessary, and their apparent "noise" is always attuned to the rest of the orchestra. Each instrument speaks in its own idiom; a phrase applicable to one is quite inappropriate to another; but yet all are needed to make the perfect whole. So with those we meet: perhaps we may not like their song, or the instrument through which they are expressing themselves; yet all are necessary to complete the beauty of the Symphony of Life.

Propos of this thought, Lilian Edger, in *Gleanings from Light on the Path*, relates a charming allegory. At the world's beginning the Great Spirit formed around Him a chain of song which, composed of many and varied sounds melting into one great tone, should sound forth His glory. One spring morning a crow on a gate-post was singing his song, while near by, in a neighbouring elm tree, a thrush building her nest was pouring out her beautiful strains. The passers-by began to jeer at the harsh croakings of the crow, which sounded so discordant after the song of the thrush. So the poor crow hid itself away in shame and ceased to sing. At the close of the day the Great Spirit spoke through the evening breeze, asking why His chain of song was broken, why it had ceased to encircle the universe. The poor crow knew these words were spoken for him, so he answered telling the story of his efforts, how they were unworthy to compare with the thrush, and of the

jeers called forth from the passers by, all of which made him cease singing. Then the Great Spirit answered in these words: "What matters it if the voice of the crow is less soft and delicate than the melody pouring forth from the throat of the thrush? Can one voice make up the harmony of the universe? Nay, if even one voice is silent, how shall that harmony be complete? Know ye not that every sound has its part to fill in the great chord, whether the croaking of the crow or the song of the thrush, and that all alike are pleasing to the Great Spirit, if only they come from a heart that is filled with gratitude and love?"

The two modes of music, major and minor, illustrate the positive and negative sides of life. The one is to do, the other is to bear. As the contrast of these, the blending of the two, produces the most beautiful music, so is that life the most satisfying which contains the two types of expression—the doing of things and the sacrifice. Music rests on three elements—rhythm, melody and harmony; these, too, are the most potent factors in life. Rhythm, the heart-beat, the pulse of music, is also the first expression of life; everything moves to a great and mighty rhythm. Elsa Barker, the writer of *Letters from a Living Dead Man*, states that the reincarnations of a soul are as rhythmic as the beating of the human heart.

Melody, called "the life-blood of music," is comparable to the great Love-emotion principle which pervades life. Harmony is the science of the relationship of tones and musical ideas. The perceiver of the harmony of life is the ego, who from his lofty standpoint can see experiences co-related, their meaning and true relation to the one large life of the soul. Two principles are necessary to understand a musical composition—unity and variety. So in life, behind the many must we see the One, and also see the One in the many.

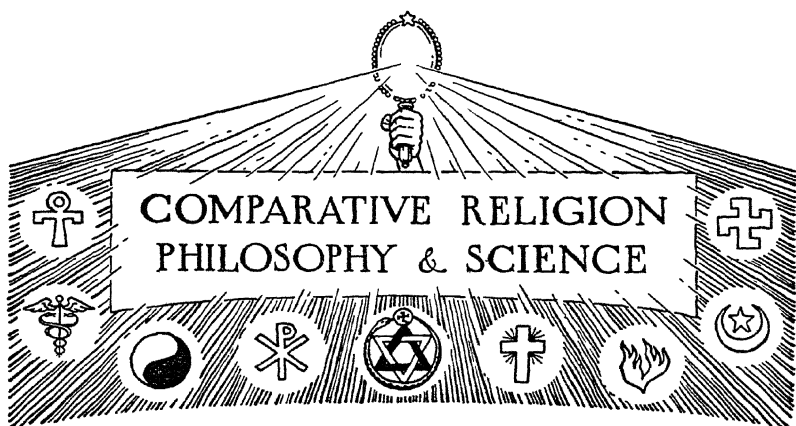
A *motif* in music is worked out by repetition, sequences, contrasts. Mabel Collins in one of her books states that if a

soul fails under a certain set of circumstances, it is brought face to face again and again with these circumstances through several incarnations, perhaps until the problem is solved as it should be. Here we have a "*motif*" in life worked out.

A law of harmony is that dissonances are always resolved into harmonies. To remember that this is a law of life as well, makes it easier to hear the dissonances, knowing that "there is a solution for every problem, and that the soul's first duty is to be of good cheer".

In musical composition, statement of the theme is followed by contrast, always concluded by re-statement of the theme. This is a formula of life and evolution as well. The contrast is only for the better realisation of the theme. The crashing dissonances of the war have afforded a striking contrast to the great theme of Life. Just now strange modulations are working themselves out; taken alone, they are somewhat unlovely; but when the ear begins to hear and recognise their relationship to the new harmonies of the future, they are exceedingly beautiful. For the Great Composer makes no mistakes in His work; the "Word" of Love, sounded forth at the beginning, will ring out in new and more beautiful harmonies than ever before in the civilisation to come. So, whatever happens, we may rest assured that all is well, and that if we hear with the inner ear, naught but Harmony and Beauty pervades the universe. This is the meaning of the relation of Music to Theosophy.

Maud M. Foote



A NOTE ON EVOLUTION

CHIEFLY FOR STUDENTS

By FRITZ KUNZ, B.A.

SAMUEL BUTLER put with exceptional neatness the idea of the continuity of the germ-plasm and all that that theory involves, when he said : "*A hen is only an egg's way of producing another egg.*" Why then, say the Darwinians, are there any hens at all? That statement and that question put the student face to face with the two problems in evolution which need adjustment in the light of Theosophy. More elegantly stated, they are to the effect that if the reproduction cell series is a continuum from the earliest times, and "unpacking" is all that occurs, what is the function of the individual, if he makes no impress on the primordial substance of the germ-plasm? And if, on the other hand, characteristics

—by whatever means—are modified by the experience of the individuals, how shall we assign to Mendelism and mutation a proper place in the acknowledged drama of the evolution of forms? Madame Blavatsky, writing in that tone of high prophecy which she assumed so frequently, foresaw the coming of something after Weissman, and puts her view thus on page 243 of *The Secret Doctrine*, first volume :

The Materialists and the Evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissman, the author of *Beitrag zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified [namely, what are the forces at work in the formation of the foetus, and the cause of the “hereditary transmission” of likeness, physical, moral or mental], which he thinks he has solved; for when it is fully solved Science will have stepped into the domain of the truly occult, and passed for ever out of the realm of transformation, as taught by Darwin. The two theories are irreconcilable, from the standpoint of Materialism. Regarded from that of the Occultists, however, the new theory [H. P. B. was writing in 1888] solves all these mysteries. Those who are not acquainted with the discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teaching of the old Aryans—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, with its physical, mental and psychic characteristics

The Secret Doctrine then goes on to raise the pertinent question: Where did this perfect infinitesimal cell originate? The answer is, of course, that it comes from hidden, atomic worlds, and its immunity to change is defeated in the case of each individual by forces which act, under karma, from the same worlds. The method of this working Mr. Jinarājadāsa has explained somewhat in the first of his lectures on *Theosophy and Modern Thought*, so that in its broad outlines the enigma of the interrelation of immutable germ-cell and changing and plastic body-cells has, for the Theosophist, vanished. There are, however, certain parts of the story of the growth of forms one from the other which have a special

interest, and I propose, as a sort of link between Mr. Jinarāja-dāsa's explanation of the Builders, and H.P.B.'s vast, sweeping strokes in painting the panorama of the past, to indicate those parts by means of some diagrams dealing with the geologic record of evolution. I assume that the reader is acquainted with the general outlines of the theory of the descent of one species from another. Those who are not, can always refer to the *Encyclopædia Britannica*, Eleventh Edition, article upon Palæontology, especially the fine plate opposite page 554, dealing with the horse, the classic example in the palæozoologists' stock. I will merely explain my diagrams.

As the earth cooled, in the Second Round (see *Man: Whence, How and Whither*) a crust or skin (as the *Stanzas of Dzyan* have it) formed over the surface. This skin covers a mass of amorphous materials about 8,000 miles in diameter, called the magma. The magma is under terrific pressure, but it must not be supposed, as is vaguely so often done, that the pressure is chiefly that of the skin. The skin is merely a covering, like the human skin, to finish off and make habitable a body which consists of materials far more rigid than itself. How the magma can be both rigid and fluid I leave to the physicist to explain, though indeed it is quite simple, as we see from the analogy of a moving column of water, which has solid properties. At any rate, there is this amorphous mass, of which we know nothing very precise. It is the workshop of the Third Logos, called in the Roman system (in this connection) Vulcan, and by the Greeks Hephaistos. He here evolves and perfects vast, inconceivable masses of mineral life, primordial substance from which later, in and on the skin, the Second Logos will make forms. The work of the Third Logos still goes on. Radium is one of his most recent creations, from our point of view, though Uranium really is the more recent, and probably others are in course of manufacture and design.

The first diagram shows to scale the proportion of the thickness of the magma to the crust. I have allotted the



DIAGRAM I

utmost limit of size to the crust, and yet, notwithstanding, it is obvious how very thin the skin is. Fifty to a hundred miles of thickness is computed by competent mathematicians, upon the basis of seismographic and other evidence, to be that utmost limit of the crust which, despite what we consider its rigidity, trembles like the skin of a jelly in conformity with the waves which pass through and over the surface of the

magma. I have given in my diagram a little more than the limit, making our earth a little more thick-skinned than the cautious scientist allows just now, partly to show my independence of the mere scientist, and partly because I think that our earth must be pretty thick-skinned to endure calmly some of the things we see going on nowadays. A while ago he would have rolled over axially and wiped out most of the human vermin with glaciers, or wrinkled his hide and poured out lava here and there from the hot spots (which begin two or three miles down, on the average) and made things warm for the troublesome folk. Even allowing for the extra thus required, the coating is not much, and when we consider the height of the atmosphere (I allow fifty miles for appreciable densities of air, up to cirrus cloud heights), and realise that that is about the limit of the solids (in our earth-crust sense), liquids and gases, we see how little and superficial our "solid" earth is.

One sad thing is to be noted about the diagram. At the end of the arrow after the words, "On this scale Mount Everest is," I drew on my original chart a tiny dot—on the eighteen-inch original the dot was one thirty-second of an inch. But the engraving could not show anything so small. So the observer must imagine something too small to be seen. That represents Mount Everest vividly! The deepest valleys in the sea-floor are about the same. Thus, taking him in the large, our earth is a thinnish-skinned person with a rather smooth face.

Now within, and just now on, that crust is the whole record of the work of the Second Aspect of the Logos, as far as physical work on this globe is concerned. The past history is written in the geologic records. Those records vary enormously in different parts of the world, according to the facts we broadly know through our information about Atlantis and Lemuria. Some time, when there is opportunity, it will be

exceedingly interesting to piece together into our key-map the fragments of the puzzle which the researches of the palæographer have given to us. For the present we can only relate his broad outlines with ours.

He does not find it possible to assign times, and puts about a hundred million years, though H. P. B. states dogmatically that 320,000,000 were required, as the time since the first sedimentary rocks were laid down, long before physical life was possible on this planet by anything except minerals. For *Secret Doctrine* comments upon the time-periods, the reader may see page 750 of Volume II, and following pages. A clear idea of the conditions and the beginnings of life are given broadly by my second diagram, adapted from *The Modern Review*.

Diagram II represents a clock, in which the whole period of the solid world is divided into twenty-four "hours," each "hour" being from four to twelve millions of ordinary solar years, according as you accept the short or long periods of time various scientists and occultists have allowed. The periods are, at any rate, broadly relative. The first six "hours" represents twenty-five or a hundred or so of millions of years during which the earth was solid in the sense that it had evolved from the nebular stage through that of gaseous and molten metal into a condition when there was muddy water covering all its surface—boiling, muddy water, with lightning flashing freely from thick clouds, through murky and poisonous vapours, so thick that the sun would have been invisible had one been on the surface of the boiling sea. This portrays the very end of Round One or early part of Two (see *Man*, p. 82). The ordinary scientist calls this the Azoic or No-Life Age, because there are no records of primal or vegetable life in the rocks of that period. After that things settled down a little more, and we have them as pictured in the next six "hours," divided into two periods, though classed together as the Eozoic,

or Dawn-of-Life Time, because during this period, it is conjectured, life must have existed, since records of forms are found in

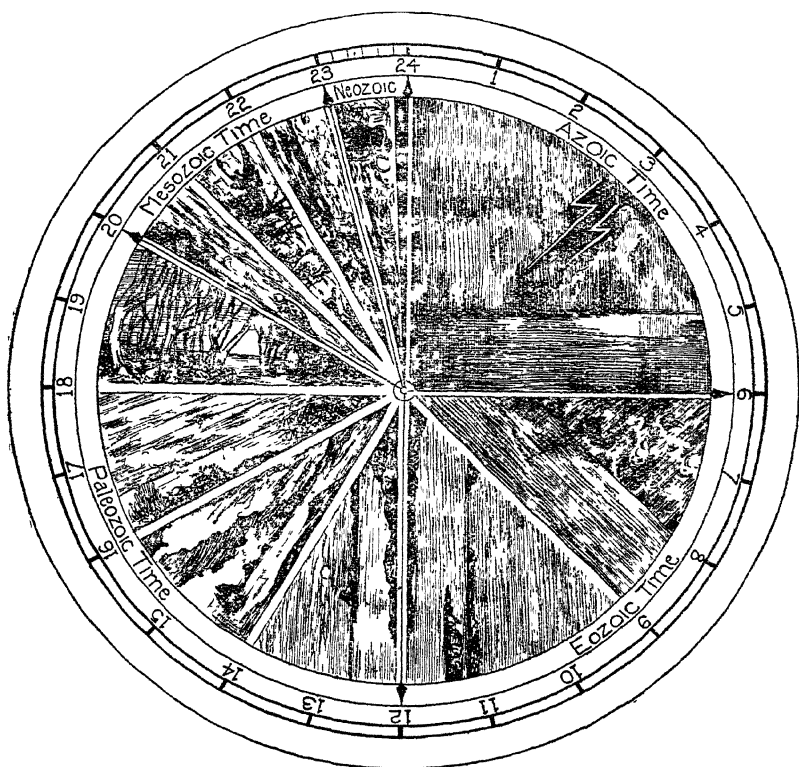


DIAGRAM II

Each picture represents the salient features of the landscape in different earth periods of Rounds Two, and Three and Four

the rocks succeeding this period, forms whose nature requires us to posit earlier simpler forms. The records of such life as may have existed in Eozoic times naturally would not survive to our times, because the land was still scarcely more than boiling mud and hot rock, with volcanic and other cataclysms occurring without notice at any moment. This Eozoic time is, roughly, our Second Round, as per *Man*, pages 83 and 84. After this, forms

were of such a character as to be recognisably different from mineral, and we enter the Palæozoic, or Earliest Life Period, when the sun begins to be clear through the atmosphere ("hours" 12 to 14) of the landscape, which included the Cambrian and Ordovician rocks, laid down in a sea which supported the life of sponges, corals, etc.; and even quite respectable clouds appear and solid land, with a decently clear sea in which there are star-fish and molluscs and the like, giants in size. In Silurian strata-times, evolution crowned itself with the form of the fish ("hours" 14 to 16), which first appears in seas which existed when the Silurian rocks were being laid down, and the Old Red Sandstone levels were being begun. This period was the triumph of the aquatic forms—and I have no doubt that it corresponds to the end of our Third Round (*Man*, page 89), which contributed the spinal column to the evolution of forms—and in the animal, the highest solid kingdom (for man was still etheric) reached its culmination in the fishes, which appeared here for the first time.

In the geologic record there is a pause here, recorded in the Old Red Sandstone levels, in which few new forms appear. This we call, in Theosophical terms, the time when the attention of the Logos was transferred, and the main scene of evolution with it, to Mercury for the third time. (See *Man*, page 90, for the effect of this transfer of consciousness.) When Round Four¹ opened on the Earth again, the Order of the Day was to produce land creatures, using the highest principles developed in the earlier Round, namely the vertebrate system which the fishes had developed, and similarly for land plants the system which the highest aquatics had perfected in the Round just past. The Opening of Round Four, our present Round, is indicated in "hours" 16 to 20,

¹ Students will find it profitable to bear in mind that the three descending Rounds correspond to and, so to speak, are evolutions in gaseous, liquid and solid matter. The Fourth is the Balance or Antakarana, and the upward arc is in reverse order. All correspondences then hold good.

Devonian and Carboniferous, which was ushered in by the struggle of the new times with the old, humans against "water men terrible and bad," and then, that over, the sudden and, to the ordinary materialistic scientist, inexplicable burst of evolution of new forms, the natural consequence of the return of the attention of the Logos to the globe. Hence the Carboniferous and Permian period, with its gigantic shrubs, insects, and the earliest *Batrachia*, ancestors of our amphibians. Then the Mesozoic Times, with the appearance in Triassic Rocks of the earliest reptiles and the perfection of the *Batrachia* ("hours" 20 to 21), the giant Saurians (21 to 22) in the Jurassic, and the beginning of our own modern forms, and the sudden (and again, to the ordinary scientist, inexplicable) disappearance of the Saurians, in the Cretaceous. Neozoic Time brings in nearly our own forms—the mastodon, for instance. The narrow black wedge under the 2 of 24 in the diagram represents the time of solid physical man, so far as the archæologist has as yet determined. In terms of the clock, this is twelve "minutes," or 200,000 years. Out of that, written history is twelve seconds. Poor little man!

My third diagram shows the details of the relationship of race and animal evolution and certain great events. On the left are the geologic strata, not arranged according to comparative thickness, but merely serially, the Sandstone being indicated separately from the Devonian intentionally, though this crosses the ideas of the older school of geologists. The Permian is put on a level with the Carboniferous in importance. Opposite these geologic strata or horizons the first appearance of each animal type is noted, with a rough indication of the meaning of the Latin terms by giving a modern English equivalent—a rough equivalent, for of course the modern sponge, for example, is not to be taken as a fair specimen of the Cambrian *Porifera*, which in size and organisation was much more wonderful. The next column gives time in millions of

years, adapted from *The Secret Doctrine* and *Man*. Naturally the apportionment is approximate only. On the right, the appearance, and extent in time, of races is approximately indicated. The reader versed in Theosophical facts will notice that with the appearance of nine specialised forms of *Reptiha*, the separation of the human sexes began, and that monotremes (egg-bearing early mammals) are collateral with egg-born Third-Race men. Also that with the coming of the Lords of the Flame came the enormous quickening of life which produced the amazing great Saurians

The student will notice that with the extinction of the *Ornithosauria*, *Aves* arose, and hence our birds. The life that now ensouls insects and reptiles passes on afterwards to birds. (See *The Hidden Side of Things*, 1919 Edition, page 86, where it will be seen that antediluvian reptiles stand approximately in evolution with our modern reptiles.) At that time, when the great Saurians lived, the life that ensouled them was in the human line. Now the reduced reptile forms are used for the life that passes into the birds. The student will also notice that with the appearance of the Toltecs the giant reptiles began to vanish. Occult research goes to show that it was the Atlanteans that began the development, under Nature, of the modern animals, the far-off beginnings of our modern domestic animals, which crown the line *Anomodontia*, Monotremes, Marsupials, wild mammals. Birds, snakes, lizards, turtles and crocodiles form the rest of our chief present vertebrate land and air, or water and land animals, and from the far-off times of the earliest reptiles but one creature has descended almost unchanged to our times—the little sphenodon lizard or *tuatara*, a direct descendant from the *Rhynchocephalia* of Lemurian times—found now in New Zealand, where its ancestors of twelve million years ago flourished.

One point must be noted. As our earth was the scene of solid animal land life even in Palæozoic times, it might be

expected that the remnants of man should also be found in rocks of that or at least Mesozoic time. But it must be remembered that the First or Fission-born Race of Round Four, and the Second, born by budding, were almost entirely etheric. Then came the separation of the sexes—animals first, men afterwards—and gradually the densification of men's bodies. Thus in the earliest human races the structure is loose and subject to early decay, and therefore few remains of those early races exist; but time will justify, by the discovery of Atlantean remains in due time, and even perhaps of late Lemurian, the occult records and their readers.

One final point may be mentioned. The Atlantean (Fourth Root) Race was developed from the fourth Lemurian with an admixture of the seventh (*Man*, page 108); and the Āryan (Fifth Root) Race from the fifth Atlantean with admixture of the third (*Man*, page 255). The close student of the Theosophical literature will conclude that the Sixth Root Race will spring from the Āryan Sixth sub-race (future North Americans) with an admixture of the second Āryan sub-race, the Arabians, represented, I suppose, by the Jews. Curiously, it is almost only in America that the Jews actually fuse with the other peoples! The Seventh Root Race will then rise from the seventh Āryan sub-race (future South Americans), with an admixture of the first sub-race, the Indian root-stock. That means that Indian colonisation will occur in South America in due course, and that people prominent in work in India are likely to be prominent in the Seventh Race. These principles indicate that races, like men, have their sub-note as well as their note; the sub-note that goes with four being seven, in the case of the Races; with five, three; with six, two; and with seven, one. A curious and significant fact!

Fritz Kunz

CREATION¹

By L. P. KANNAYYA

In God's Name, Compassionate and Merciful.

ACCORDING to the ethical sources, God willed, in virtue of His countless "Names," to behold their individual truths—or rather His own truth—in one existent collective, that would not only gather up by its very existence all matters pertaining to "Names," but indicate both Him and His purpose. For the seeing of a person in a mirror is not precisely like beholding his self in himself, because his self is mirrored to him in the form the mirror reflects, the reflection not being possible without the mirror and the presence of the beholder.

So in the beginning God made the universe a framework, as it were, of existence in a state of equilibrium, without the soul, so that it resembled a bare, unsilvered mirror-glass. No form that is in equilibrium will decline to receive the silvering of the soul; and the acceptance of the soul by form is evident from the expression—"to blow the soul". The "blowing" is not all that it signifies, but implies fitness as well on the part of the form to welcome the soul. God blew the soul; He looked into the universe, and the mirror-universe thus received its polish and silvering. In the usage of Sūfis the universe, made in this wise, is interpreted as Insan-Kabir, the Great Man, the Macrocosm.

¹ From the Arabic of the great Master Shaik, Al-Akbar Hazrat Imam Mohyuddin Ibn Arabi.

Among certain powers of the universe are the angels. To the universe they are what the powers spiritual and physical are to man. Every one of the angelic powers is naturally so self-centred that it fails to recognise anything superior to itself. It therefore knows not that in man are powers lofty and sublime, by reason of the collective that he is of "unity," "names" and "matter," or what the physical nature needs for its phenomenal appearance. This collective, called man-intellect, is incapable of knowing, for its function is intended to represent the relations of external things among themselves, or, in short, to think matter. The function of knowing is a special one, and is never attained but by unveiling, in the light of which is revealed the source whence form receives and accepts the soul. Man is named "man" because of the inclusion in his make-up, and because of his possession, of all truths of the universe. He is for God what the pupil is for the eye, since by the pupil the eye sees. In other words, God beholds the universe through man. Man may therefore be summarised as the man that is non-eternal, yet eternal without beginning; non-eternal, since he, in the aspect of the known, exists in divine knowledge, that is, of permanent and perpetual creation; yet eternal without end, since the cause of creation is eternal. Finally, man came to be a medium between God and the universe, yet a living collective of truths, divine and mundane. Also he is to the universe what a seal is to the treasury. In this aspect he is also named vicegerent, because God safeguards the universe by and through him, as monarchs their treasure by seal. The vicegerent thus guarantees the preservation of the universe, which is safe and continues to be so, as long as he dwells in it. But when the seal, the man, is no more intact and ceases to exist, there will not remain what God placed in the universe. What is in it will no more continue or stay. There will be commingling of things and things, and the divine expression will trend towards

the end. Man will then pass to be the seal over matters of the last day.

What appertains to form manifested in man through "names". By physical existence man became the collective. And owing to this very collective arose the controversy between God and the angels, affording great and lasting lessons to man, in which he was no participator. The angels were not blessed with the devotion peculiar to the vicegerent; nor were they steadfast in the requirement of adoration adapted to glorify God; they were ignorant of the fact that there were "names" still beyond their reach; they did not count their rosaries nor glorify God with other "names," for a knowledge thereof implies greater capacity, which they inherently lacked. All these omissions and drawbacks were asserted in them, and influenced them to animadvert on Adam with: "Wilt Thou place in the earth one who will do evil therein?" This statement of theirs was nothing more than a controversy—a controversy in keeping with the temperament they possessed. What they said against Adam was a simple expression of the idea that they had of him. If their build and nature did not bring out the controversy, they would not have said what they did. If they knew Adam, they would not have rushed into the controversy. But devoid as they are of discretion, they did not content themselves with the taunt alone, but, impelled by the worship peculiar to them, went to the extent of adding that Adam would cause bloodshed on the earth. They were thus not aware of all the "names" that Adam knew, nor did they hallow God in the manner Adam did.

According to Masters, things extant are the manifestations of the Divine Mind. Categories, though of mind, are inseparable from things extant. Due to them are authority and effect in everything that has external existence; nay, things extant are the images of categories, though not categories themselves,

since they never take concrete shape. They are the outer of things, by reason of their being the picture of things; and the inner, by being rational. It is not possible to eliminate categories from the mind, nor is it possible to conceive their cessation from being rational by the existence of things in the external, be they of time or no time. The relation of a thing to its category is always a singular one, though the authority constituting the relation may vary according to the individual truth selected of a thing. Take, for example, life and knowledge. Life is rational and so is knowledge. Knowledge is different from life, as life is from knowledge—each is an indecomposable truth in itself. Concerning God it may be said that He has life and knowledge, and therefore that He lives and knows; the same may be said concerning the angel. The relation of knowledge to knower and of life to liver is, each in itself, a single relation. When a relation is once established between a category and a thing extant, the thing authorises the category according to the environments in which it is found. For example, concerning God's knowledge it may be said that it is eternal, and concerning man's knowledge it may be said that it is non-eternal. Knowledge at first authorises when it is found in a person to say that he is a knower, and the knower in his turn authorises knowledge by stating that knowledge is non-eternal in the non-eternal and eternal in the eternal. Thus categories and things extant replace one another, that is, are subjective or objective according to the varying conditions.

Further, categories do not permit the analytical presentation of their parts, because they are indecomposable, as already stated, into things qualified by categorical attribution. The attribute humanity is not separable from man, nor does it become several on account of the multiplicity of individuals. It is always rational and of the mind. Unlike the relation of things extant to their like, which is easily understood on

account of their existence in the external which gathers them all, that of the categories to things is mentality on the one hand and existence external on the other; and without the latter, the field for categorical operation, the relation continues to stay in the mind actionless, effectless and valueless.

Evident, then, is the need, want, or, in one word, dependence of things on God who evolved them, since in their own essence they are possibilities. They are not sufficient for themselves, not self-originated, not self-sustained, but are beholden to the self-sufficing God for their existence. All categories are marshalled out as things of phenomena in His existence. Each category urges God to evolve in His existence (since existence is not theirs) its image or the thing of the universe in a form compatible with the resultant of the relations of names which the category has. Things thus constitute the medium in which to know, realise and actualise God. It is revealed: "Verily He has shown us His signs in the non-eternal." We argue God through our self. In doing so we do not qualify God with any attribute with which we are not attributed, barring existence, which is peculiar to Him alone. When by self we know God, when by self we relate to God what we relate to ourselves, for a right knowledge of which revelations were given out by the elect, the attribution of God's existence is accorded to us wherein to function according to the attributes bestowed by our individual categories. Though we of the universe are of one solitary existence which gathers us all, still there is the factor of differentiation at work, differentiating one from the other. Had there been no such factor, there would not have been abundance in unity. And that factor is none other than the desire to exist. We thus behold God as many, and God beholds us as one. Owing to the dependence for existence on God's desirelessness, which we lack, God is attributed with eternity, and this at once excludes priority. God is thus both first and last. He is last in being first, and

first in being last. Had there been such a thing as priority for God, His being last would not have been possible, for there is no termination for categories, since they are *ad infinitum* and there is no question but that God is the end of categories, since they originate in Him.

God qualified his nature with an outer and an inner, and we are similar, in order that we may know God's outer by our outer, and God's inner by our inner. God qualified his nature with wrath and resignation, in order that we may fear his wrath and hope in his resignation. God attributed his nature with dread and glory, in order that we may dread him and love Him. God attributed His nature with veils of darkness and veils of light, and these are bodies physical and souls subtle. The universe is thus gross and subtle, and constitutes a veil over divine unity. Owing to its pluralistic nature it is incapable of realising God as one. It therefore remains perpetually under a veil, which is never lifted, despite its knowledge that it is differentiated from God by its want to exist.

God did not therefore gather aught for Adam with both hands but greatness, and He said to Satan: "O Iblis, what prevents thee from adoring what I have created with my two hands," for Satan had no such collective as that of Adam, which qualified him for vicegerency. If Adam were not to appear in the likeness of Him who made him and held him in that which goes to make up vicegerency, he would not have been vicegerent. And if there were not in Adam all those requisites which the dependents need of him as their vicegerent, he would not have been vicegerent, for the vicegerent should possess what the dependents need, otherwise he is no vicegerent. The greatness of Adam thus consists in his gathering the two forms of the universe and of God, and these are the two hands of God. The outer form of Adam consists of the truths and form of the universe; and his inner, God Himself. God said: "I become the power of his hearing, of

his seeing, and so on"; but did not say. "I become the ear, the eye, and so on." God thus differentiated the two forms—inner and outer.

God is thus immanent in everything extant, in proportion to its fitness and capacity. The collective is reserved and decreed to the vicegerent. If there were no categories, no authority would have been manifest in things extant.

Adam's physical body means his external; and his soul, his internal. Adam is both God and the universe. He is a single nature by which the species Man came to be, and it is indicated in the divine statement. "O ye folk, fear your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women." "Fear your Lord," means that one should regard what is his outer as the guardian of his Lord, and what is his inner, though it is his Lord, as the guardian of his self, since action originates in self and may be good or bad. One should save the Lord from unrighteousness, and know himself as saviour of his Lord by rectitude. Again, the God of strength and dread informed Adam of that which He placed in him as a special trust, and explained that trust by His two hands, in one of which is the universe, and in the other is Adam and his offspring, and decreed and differentiated states and stations in and through Adam to his progeny.

L. P. Kannayya

MYOPIA

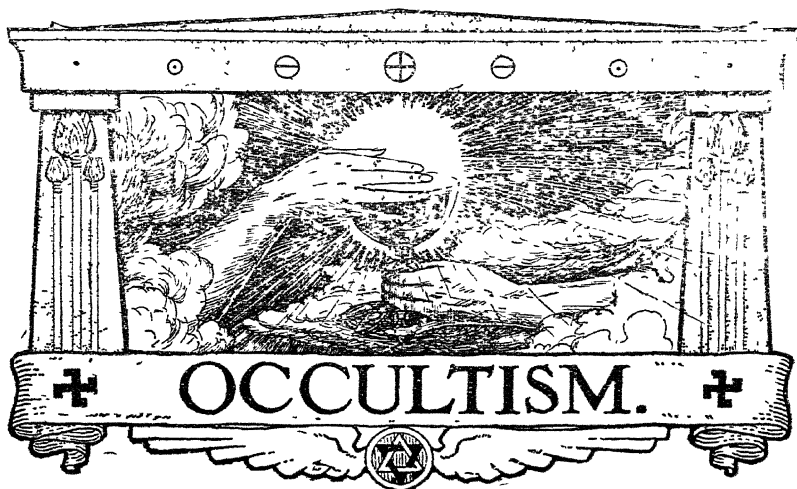
"LORD CHRIST receive my soul!" he cried,
And calmly died,
Looking to lift in Paradise
His eyes
Toward his adored
Ascended Lord,
And with swift fingers through a wiry warp
Weave praises on a harp.

Then, after some soft dreaming space,
He saw a baby face
Lit with ecstatic joy,
And the plump sea-blue body of a boy
Who swung to suit
The wonderful shrill madness of his flute,
While round him dancing girls their anklets rang,
And "Krshna, Krshna, Krshna!" circling sang.

"Away, O heathen things!" the dead man cried,
"I seek a piercèd side,
Forehead thorn-crowned,
And great sad eyes
This, only this my longing satisfies."

Whereat the flute's glad sound
Sank to a sob of sweet compassionate wind
That murmured, "Blind, O blind!"

JAMES H. COUSINS



NOTES UPON SOME CHRISTIAN SAINTS

By THE RIGHT REV. C. W. LEADBEATER

S. ALBAN

S. ALBAN is the patron Saint of many Christian churches. He was very closely associated with our country of England, with the Church and with Freemasonry, and played an important part in all of them. He was a man of noble Roman family, born at the town of Verulam, in England, which is now after him called St. Albans. Verulam was at that time the capital of Roman England, though it is now but a small place.

Not many details are known of his life. The most prominent force in it was a life-long friend of his, called Amphibalus, a monk of Carleon, in Wales, though, I think, a Frenchman by birth. Those two were unusually close friends,

and Amphibalus undoubtedly exercised a great influence over Alban, or Albanus as his name was in Latin. They went together to Rome as young men. Alban was not then a Christian; he followed the ordinary religion of the time, but Amphibalus was a monk, and it was undoubtedly due to Alban's association with Amphibalus that he later became a Christian. Alban joined the Roman army, and achieved considerable distinction in it. He served in Rome for some seven years at any rate, perhaps longer than that. It was in Rome that he learnt his Freemasonry, and also became proficient in the Mithraic Mysteries which were closely associated with it in those days.

After this time in Rome, he returned to his birthplace in England, and was appointed governor of the fortress there. He also held the position of "the master of the works," whatever that may have involved; he certainly superintended the repairs and the general work in the fortress at Verulam, and he was at the same time the Imperial Paymaster. The story goes that the workmen were treated as slaves and wretchedly paid, but that Alban introduced Freemasonry and changed all that, securing for them better wages and greatly improved conditions generally. Freemasons will have heard of the Watson manuscript of 1687. In that, a good deal is said about S. Alban's work for the Craft, and it is especially mentioned that he brought from France certain ancient charges which are practically identical with those in use at the present time.

He became a Christian undoubtedly through the influence, and perhaps following the example, of Amphibalus, and he was martyred in the great persecution of the Emperor Diocletian, which began in the year 303, because he sheltered Amphibalus and refused to give him up. I have myself visited the place of that martyrdom—a rounded hill outside the town of S. Albans. The story of the Roman Church is that a spring arose magically to slake the thirst of the martyr.

The spring is certainly there, but I cannot guarantee its origin. Offa, King of Mercia, built a great abbey in the year 795 over the shrine which was erected for S. Alban. His disciples embalmed his body, and it may still be seen in the abbey; the head is visible through a broken part of the shrine.

Soon after that, he had another important incarnation; he was born in Constantinople in the year 411, and received the name of Proclus—the name which, in after life, he was destined to make famous. He was one of the last great exponents of Neo-platonism—of that great philosophy of which we hear so much at the time of Christ, and a little later. His influence overshadowed to a great extent the mediæval Christian Church.

After that, there is a gap, as to which at present we know nothing. We find him reborn in the year 1211, and in that life he was Roger Bacon, a Franciscan friar, who was a reformer both of the theology and science of his day. He was a great experimentalist, and he invented gunpowder, but for that I do not know whether we should be grateful to him or not. In the process of his invention he seriously injured himself, which gives us a glimpse of the kind of man he was—a daring experimentalist and scientist, as exact as at that period a man could be.

In 1375 came his birth as Christian Rosenkreutz. That was also a birth of considerable importance, for in it he founded the secret society of the Rosicrucians—a society which has not really died out, although it is supposed to have done so. Various organisations claim its name and some of its teachings; the original society still remains, but it is absolutely secret. Meantime we have the knowledge of the Rosicrucians, but in a somewhat different form, in Theosophy, and also in Freemasonry, though in the latter it is veiled in allegory.

Our President has told us that he again took birth some fifty years later, or a little more than that, as John Hunyadi,

an eminent Hungarian soldier and leader. I have not seen anything myself of that life, but we are told that about 1500 he had a life as the monk Robertus, somewhere in middle Europe. We know practically nothing about that, as to what he did or in what way he distinguished himself.

After that comes one of the greatest of his births, for in the year 1561 he was born as Francis Bacon. Of Francis Bacon in history we hear little that is true and a great deal that is false. The facts of the case are gradually becoming known, largely by means of a cipher story which he wrote secretly in the works which he published. It appears from that that he was the son of no less a person than Queen Elizabeth, who married Sir Robert Dudley, afterward the Earl of Leicester, when they were both prisoners in the Tower. Such a marriage as that was not legal, but at a later time it was legalised, so there is no doubt that he was "Francis the King," as he speaks of himself in the cipher, and that he should have been King of England instead of James I. There were various reasons why he bound himself by a pledge to his mother not to let the fact of his birth be known. The whole story is written in his cipher, and a considerable literature on the subject has been published by the Baconian Society, which takes up the study of his life, and shows that he was the real author of the plays which he chose to attribute to Shakespeare. There is a good book on the subject, entitled *The Eldest Son of Queen Elizabeth*, published in Sydney, written by a Mrs. Nicholls, in which we find all the arguments and all the proofs adduced.

In his youth he went to Paris, and he got into connection there with a certain body of literary men, who, because they were seven, called themselves the Pleiades. These men, who were deep students of philology, had practically recreated the French language. They found it a chaotic mixture of barbarous jargons; they put it together and made it into a noble

language. Bacon was at once impressed with the great necessity of doing the same thing for English, and when he returned to England after some years in Paris, he set to work to reconstitute the English language. He shows us what it was before his time, and out of the various dialects then spoken he constructed English as we know it to-day. That he did largely by writing the plays attributed to Shakespeare, and also (perhaps chietly) by editing the Authorised Version of the Bible, which was then being translated by a committee of forty-eight under the direction of King James I. Bacon, being Chancellor, kept himself in the background, but he superintended and edited the whole volume, so that absolutely the same style and the same type of language runs all through it, although the original is written by a large number of different authors in Hebrew and Greek, and although there were forty-eight nominal translators. We may note the difference if we compare King James's translation with the Revised Version, which is also the result of the work of a committee of people; in the latter we can clearly see the differences of style in the various parts. There must have been close supervision over the Authorised Version, and the supervisor was Bacon. He wrote many other books also; altogether a vast amount of literature was put forth by him.

A century later, we are told that he took birth as Ivan Rakoczy, a prince of Transylvania. We find him mentioned in the encyclopædias, but not much information is given. He still uses that name sometimes; I have myself seen and photographed one of his signatures. After that, considerable mystery surrounds his movements. He seems to have travelled about Europe, and he turns up at intervals, but we have little definite information about him. He was the Comte de St. Germain at the time of the French Revolution. He also appears to have disguised himself as Baron Hompesch, who

was the last of the Knights of St. John of Malta, the man who arranged the transfer of the Island of Malta to the English. This saint and teacher still lives, and His present body has no appearance of great age. I myself met Him physically in Rome in 1901, and had a long conversation with Him.

He is the Prince Adept at the head of the Seventh Ray, which is now beginning to rule the world in the place of the Sixth Ray, whose characteristic was devotion—degenerating into rather blind and unintelligent manifestations sometimes in the Middle Ages. Naturally He is deeply interested both in the work of the Church and in Freemasonry—cults which are in reality two expressions of the same eternal truth, though they are popularly supposed to be diametrically opposed. We have much for which to thank Him now in this present day, as well as for those earlier achievements of His—the magnificent gift of the English language, the introduction of Freemasonry into England, and the moulding of Christian mediæval metaphysical and philosophical thought.

S. GEORGE

S. George is the patron saint of England. There is considerable doubt as to his history. He is usually spoken of as of Cappadocia, yet it seems he was born in Lydda in Palestine. That is where his family lived; that is where he was buried and where his shrine is shown to-day. That shrine was certainly accepted as his tomb in Crusading days, because we read again and again of Crusaders as making a pilgrimage to that shrine. He was born of a noble Christian family, and he entered the Roman army and served with distinction under the Emperor Diocletian.

The Emperor Diocletian is said at one time to have persecuted the Christians. The stories of the so-called Christian persecutions have been so enormously exaggerated

and misrepresented that clairvoyant investigators have learnt to regard them with a good deal of incredulity. So far as our investigations have gone, we have found again and again that Christians suffered not because of their religion but rather because of the political opinions which many of them held, much in the same way as Jews have been indiscriminately persecuted in Russia. In fact the early Christians seem to have been regarded as the anarchists, the Bolsheviks of that period, and when they came into conflict with the Government it was not on account of their Faith, for the Romans were a most tolerant people, believing little themselves, and caring still less what others believed.

It was usually on account of their refusal to show the ordinary respect to the Emperor. There were certain little ceremonies which were at that time considered as part of the ordinary amenities of daily life—little acts of courtesy showing friendly remembrance of the Emperor and loyalty to him, corresponding exactly to drinking the health of the King at the head of every list of toasts, and rising when the National Anthem is sung at the end of every entertainment. It was the custom then that whenever a man was about to drink a cup of wine, he should first pour out a few drops upon the floor as a libation to the gods in honour of the Emperor. The idea behind the action was that a tiny offering of kindly thought was made to the Deity on behalf of the Emperor—a good wish that he might be strengthened and helped in the onerous work that was laid upon him. With exactly the same object it was also the custom each morning and each evening to throw a pinch of incense on to the fire which was ever burning on the domestic altar, accompanying it with a word of aspiration for the Emperor's health and prosperity.

These little observances seem harmless enough; but the early Christian was often rather a cantankerous and pharisaical

person, and it appears to have been one of his unpleasing habits to refuse these trifling courtesies on the plea that they were idolatrous and ascribed divine honours to the Emperor. These customs had come down through thousands of years. They had been observed in Chaldæa, in Babylonia, in Assyria, and many other countries, and no one had thought them harmful. If the early Christians felt these things to be wrong, if it was against their conscience to throw that pinch of incense into the fire, then they were right to die for it; but it seems to me rather an unnecessary thing for which to die. It is a matter of conscience, and no man can decide for another. So far as I can see, if I had been living on earth in those days, I should have been quite willing to show the same courtesy to Cæsar that millions of other people have shown to their respective sovereigns all through the ages, without the least thought of infringing upon the honour of any sensible deity. But these early Christians would not do it.

Naturally people who thought it their duty to make themselves objectionable in that particular way were quite likely to be roughly handled and suspected of disloyalty, much as a man who refused to drink the health of the King or to stand when the National Anthem was being played would probably be suspected among ourselves. One can understand that a man who is a rigid teetotaler, might even go so far as to decline to drink the health of the King. I can even to a certain extent respect the consistency of such a man, though I do not in the least agree with him, and should consider him lacking in discrimination and sense of proportion. I myself, though a life-long total abstainer, should certainly not refuse, though I should prefer to drink the health in water if it were obtainable. But if not, I would take the necessary sip of alcohol (it need be no more than that), because it seems to me a far less evil to take that microscopic trace of alcohol into my system (an action from which no one suffers but myself) than

to arouse in the minds of the people around me the indignation which they might quite justifiably feel if they had reason to suspect me of disloyalty. It would be a case of "avoiding the very appearance of evil". I think the ancient martyrs often immolated themselves unnecessarily for matters as small as that. Probably something of that sort was the reason of the feeling against the Christians as a rule, for the Romans were great sticklers for law, order and custom, and expected every one to conform to what was thought best for the community as a whole.

We have also to remember that many of these early Christians in their misguided enthusiasm *wished* to be martyred, and were prepared to go to any lengths to gratify their desire. If we read the life of S. Francis of Assisi, we shall find that a number of people connected with him (although I do not think he was responsible for their foolishness) resolved to get themselves martyred at any cost. They went to Morocco, and ran after the carriage of the Emir in the open streets, shouting insults at him as a heathen. The Emir very naturally supposed them to be insane, and was at first good-humouredly tolerant of their rudeness, but as they persisted and became more and more abusive, he eventually imprisoned and executed them. They considered themselves great and glorious martyrs; looking back upon the incident with impartial eyes, we can regard them only as ill-mannered fanatics who intruded where they were not wanted, and were quite justifiably suppressed. Myself, I have not the slightest sympathy for that kind of martyr.

There was one of these so-called persecutions of the Christians under Diocletian, and the story is that S. George, who stood high in the Roman army, ventured to protest and to rebuke the Emperor. It is not a safe thing to rebuke an absolute Emperor, and Diocletian promptly banished him and seems to have felt rather hurt about it.

S. George considered apparently that his Faith required him to make a demonstration, so even when banished to Asia Minor he continued to adopt an aggressive attitude; he finally got himself into some open trouble and was put to death in Nicomedia. There is some doubt about the historical details, but the year 303 is usually given as the date of his death. An earlier year is preferred by some students, and there seems to have been some confusion between him and an Arian bishop of the same name.

There seems no reason to doubt that St. George was a historical person, but as to the story which represents all that most of us know about him, the tale of his slaying the dragon, there is considerable uncertainty. This at least stands out as a fact, that very near Lydda is the traditional place where the sea-monster who came to attack the maiden Andromeda was slain by Perseus. Many historians have thought that because these two legends were attached to the same place they gradually became confused, and that the Christians took the feat of the Greek hero Perseus and attributed it to S. George.

The idea of a dragon is commonly supposed to be quite mythical, but there are considerations in favour of the occasional appearance of such creatures. We know that in the earlier days of the earth there were great flying reptiles, and it is not impossible that single specimens may have survived into what we may call historical periods. There may be a foundation for some of the numerous dragon stories, but whether in this particular case Perseus or S. George was the slayer I do not pretend to say. At any rate tradition has indissolubly associated S. George and his dragon, and he has now become a kind of symbol.

He was in earlier days the patron saint of Genoa in Italy; he was not adopted as the patron saint of England until the reign of King Edward III, but since then his cross has been the banner of England, and he has been invoked as our patron

saint, though it is difficult to see why he was elevated to that honour. It would have been in some ways more natural if we had adopted the first English Martyr, S. Alban, who was also a great soldier of the Roman army; but S. George has been chosen, and no one thinks of changing that now.

Probably we have all heard some of the strange stories of the appearance of S. George at the head of the English troops in France during the recent war, and have wondered whether any credence can be attached to them. They are quite circumstantial, and the doubt cast upon them seems to have arisen mainly because a story was written before the appearance in which his name was mentioned. Yet there is a great deal of evidence that some interference of some sort did occur there in France at a very critical period of the war, and that some one not of the physical plane did encourage the troops and led them on to victory. The English called him S. George—that would be the first idea that would occur to them; the French called him S. Michael or S. Denis, and in other parts of the field they saw also their great heroine Joan of Arc.

There is evidence for all these apparitions. I personally have no doubt that there were interferences from the inner world, but whether S. George or S. Michael or Joan of Arc had anything to do with them, I do not know. Dead people of both nations would certainly wish to help; great military leaders of the past, still in touch with the earth, may have wished to interfere, and if they were able to show themselves it is fairly certain that they would be taken for some of the saints. They may even have intentionally taken the forms of such saints in order to recommend themselves to the people, because, owing to the foolish modern attitude towards apparitions of all sorts, people are more liable to be frightened than helped by anything unusual, whereas all the French Catholics would welcome the appearance of a saint and would not be in the least afraid of him. It may well be that the traditional

form of some of these saints may have been taken by some who wished to help.

It is desirable that our students should try to understand the real meaning of all such occurrences. We must not be obsessed with the absurd Calvinistic prejudice that there can be no truth whatever in anything that is said about the saints. When we look more deeply into the facts of the case we shall see that all these beautiful old legends have their part to play—that they all have helped the human race, and that there is no reason why because, having advanced a little further in knowledge, we understand more fully what they mean, we should therefore look down upon those who believed them once in a more literal fashion. It will be indeed well for us if we are able to get through these channels as much help as our more ignorant forefathers obtained.

S. PATRICK

Just as S. George is the patron of England, so is the holy S. Patrick the patron saint of Ireland.¹

S. MARK

As is the case with so many of these Bible heroes, we do not know much about S. Mark. We are told that he was the cousin of Barnabas, a character of whom we read a good deal in *The Acts of the Apostles*, and it is also the tradition that he was a nephew of S. Peter. It seems at any rate certain that his mother, Mary, was a woman of considerable distinction in Jerusalem, and that at her house the early Christians used to hold meetings for quite a long time. S. Mark founded the Church at Alexandria, and that is perhaps one reason why he

¹ The account of S. Patrick's life, which follows here in the MS, has already been published in *THE THEOSOPHIST*, June 1919, under the title "St. Patrick's Day". It has therefore been omitted from this article

came forward so prominently and is credited with the writing of a Gospel. It is, as usual, not at all certain that he had anything to do with the Gospel which is attributed to him. These Gospels were written in the city of Alexandria, a good deal later than the date usually assigned to them, and it is very natural that one which is supposed to be the earliest should be attributed to one of the Founders of the Church, who is spoken of as the interpreter of S. Peter. He is reported by tradition to have written his Gospel in Rome from Peter's dictation. That is not likely, but it is believed by the highest critics that S. Mark's is the earliest of the Gospels, with the exception of the alleged Hebrew original of *S. Matthew*, about which very little is known, because there are no copies extant. S. Mark's symbol is a lion, and those who have had the privilege of visiting his city, Venice, will remember that the glorious cathedral there is dedicated to him, and in the piazza in front of it is the Lion of S. Mark, set upon a tall column.

S. OSWALD

S. Oswald was born A.D. 604. He was the son of Ethelfrid, ruler of Northumbria in the Saxon Heptarchy. He was driven into exile while still a boy, and took refuge among the Scots for seventeen years, during the reign of his uncle Edwin. After the death of Edwin he gathered together a small band of resolute followers and defeated the Welsh Prince, Cadwallon, in the battle of Heaven's Field, thereby delivering his country from the invader. On the field of battle he set up a huge wooden cross, the first erected in Northumbria. He had learnt Christianity from the monks of Iona, and as soon as he was established upon the throne he sent to Iona for teachers for his people. S. Aidan came in response to the call, and the Christian Faith spread rapidly in the north of England.

Oswald married Kineburga, daughter of the King of Wessex, and was then recognised as Bretwalda, or Overlord of Britain. He reigned as such with considerable success for seven years, but was at last defeated and killed by an insurrection of the non-Christian elements, headed by Penda, King of Mercia. Baring Gould writes of S. Oswald ·

Through the obscurity of that thankless and confused age the eye rests gratefully on this young prince, reared in exile among the hereditary enemies of his race, who was consoled for the loss of a throne by his conversion to Christianity, who regained the kingdom of his fathers at the point of the sword, and planted the first cross on his native soil at the moment when he freed it from the usurper. Crowned by the love and devotion of the people on whom he bestowed the blessings of peace and truth, spending his very life for its sake; united for a few short years to a wife whom, in marrying, he had made a Christian; gentle and strong, serious and sincere, pious and intelligent, humble and bold, active and gracious, a soldier and a missionary, a king and a martyr, slain in the flower of his age on the field of battle, fighting for his country and praying for his subjects—where shall we find in all history a hero more nearly approaching the ideal, more richly gifted, more worthy of eternal remembrance, yet more completely forgotten?

S. ANSELM

Anselm was born of noble parentage, in 1033, in the vicinity of Aosta, in Piedmont. From early boyhood he was drawn to the monastic life; then for a time it seemed less attractive, but at the age of twenty-three his first instinct reasserted itself, and he joined the great monastery of Bec in Normandy, then the most famous school in Europe. He was at first a student under Lanfranc, and four years later he became a monk. Lanfranc was appointed as Archbishop of Canterbury, and Anselm succeeded him as Prior of Bec, and in 1078 was chosen as Abbot of that great monastery. During this period most of his literary work was done. On the death of Lanfranc, in 1089, William Rufus sequestered the funds of the Archbishopric, and kept the See unoccupied for four years; but falling ill, in 1093, and imagining himself at the point of death, he hurriedly forced Anselm into the position of

Archbishop, which he was very unwilling to accept, foreseeing the trouble which would arise when Rufus recovered. His anticipations were realised, for the rest of the King's reign was spent in trying to extort money and privileges from him. He was at last driven into exile, but was recalled when Rufus died and Henry I came to the throne. Almost immediately the new King demanded a Right of Investiture, which Anselm could not conscientiously grant, so presently he had to go into exile again, and even to threaten the King with excommunication. This alarmed Henry, who was too prudent to allow things to come to such an extremity; so he arranged a meeting with Anselm, and a reconciliation was effected. The final arrangement of the dispute was a compromise by which temporal Investiture was to be the prerogative of the King, and the Investiture with the emblems of spirituality was reserved to the Pope. This was a great victory for Anselm—an achievement of which no one could mistake the magnitude; and it was accomplished with a remarkable absence of the violent measures which were so freely used in the other sections of this same contest on the Continent of Europe. Anselm died peacefully at Canterbury in the year 1109, and is buried in the great cathedral.

S. CHARLES BORRROMEO

Carlo Borromeo was the son of the Count of Arona and was born at his castle on the Lago Maggiore in 1538. When still a child he devoted himself to the Church, and in accordance with the venial custom of the time an abbey was given to him at a very early age. On his twelfth birthday he assumed complete control over the revenues of his benefice, but instead of using them for boyish pleasures, as was expected, he devoted the whole to relieving the necessities of the poor. He studied cannon law at Milan and Pavia, and obtained his degree of Doctor at the age of twenty-one. The same year his uncle was made Pope, and immediately

conferred all kinds of incredible dignities on Charles. He invested the young man, who was not yet even in deacon's orders, with the office of protonotary, and made him not only a Cardinal, but also Archbishop of Milan, the most important See in Northern Italy. Charles, instead of being spoiled by all this illegal advancement, resolved to undertake the duties thus thrust upon him. His diocese was in the greatest disorder, as it had been in the hands of absentees for seventy-three years. He at once sent a vicar-general to introduce reforms, and himself took Orders at the earliest possible moment, and set himself earnestly to qualify for his life's work. We read that he especially laboured to acquire the practice of mental prayer, and used it with the greatest regularity—evidently a kind of meditation. He set to work to reform the services and decorations of the churches, and built seminaries and colleges for the education of those intended for Holy Orders. He made a clean sweep of a large number of dissolute and licentious priests, and attacked the scandalous immoralities of the great religious Orders, which consequently opposed him bitterly, and even attempted to assassinate him. However, he resolutely carried out his plans, being strongly supported by the Pope. During the outbreak of the plague at Milan, in 1576, he personally helped the sick, buried the dead, distributed money, and avoided no danger for the sake of the suffering. His example, his enthusiasm, his entire unselfishness communicated courage to his clergy, and they nobly stood by their chief pastor. He despatched to the hospitals furniture from his own palace, and waggon-loads of provisions, and he sent all his plate to the mint to be converted into coin. Unfortunately he also plunged into the most unwise asceticism, and undoubtedly shortened his life by neglect of reasonable precautions. He died in 1584, at the age of forty-six, and his body is still preserved in a crystal shrine in his cathedral.

DISCIPLESHIP

By B. P. WADIA

SOME questions have been asked in reference to the report of my talk to a group of students published in the last THEOSOPHIST. First, whether the stage of discipleship is an essential factor in human evolution; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos; just as all individuals, belonging to one of the seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddha-Nirvāṇa, but each one of them does not necessarily officiate as a World-Teacher; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in

the physical world; in India from times immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are *not* this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, *i.e.*, H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings, which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First, the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small, class of disciples who learn from and serve under Perfected Men, Mahātmas, Great Souls; and which relationship belongs to the world of life and consciousness.

Now, in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have endeavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They, at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other of the transmitters. The T.S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahātma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consulting of our own voice of conscience (which, as Mrs. Besant has so often pointed out, is the voice of our own accumulated experience), and last but not the least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realisation is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of the Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature—twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all human beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner

quickenings; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.¹ With the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logic consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvāṇa with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the nine stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for the life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahātmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

All this, let me say in passing, has naught to do with psychic faculties; I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

¹ When H P B spoke of soulless people, so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.

At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahātmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded over by this Individualised Consciousness which is more than egoic, and therefore there sets in a period where that spiritualised personality, though aware to a certain extent of its inner realisations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true “Dark Night of the Soul”. After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *śiddhis* which, when acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *śiddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyā-shakti*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyāshakti* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

B. P. Wadia

ECHOES FROM THE CHANGING WORLD

WITH THE BRITISH ASSOCIATION, CARDIFF MEETING, 1920

By BERTRAM A. TOMES

THE first normal meeting since the war of that venerable institution, the British Association, took place at Cardiff this year, and again served, by its debates and lectures, as a halting-place whence a considered survey of progressing thought in science can be made. Scientific workers have had renewed opportunity of getting into touch with their fellows in allied subjects, thoughts have been re-stimulated, and doubtless new ideas have been born which will inspire research in the coming days and be productive of enhanced experience and further understanding ere the next survey of science is made. Again, the spirit of organised research has been aroused, and the suggestion of Prof. W. A. Herdman, the President of the Association, that the time has come for a new *Challenger* expedition for the exploration of the oceans, has been eagerly taken up by the members of the Association. Scientific knowledge, too, has been made accessible to the general public, and with the increasing attention of the British public to scientific utterances, controversies have already arisen from amid that healthy vortex of conflicting opinions, where, despite recognition of opposing theories and conclusions, there is honest aim to discover Truth as it is.

The Theosophist finds among those Cardiff utterances much food for thought and much promise of a happier atmosphere of enquiry forthcoming, of a freedom from bitterness, bigotry, intolerance and foolish assertion of self-prejudiced opinion, especially in the impending and inevitable adjustment of science and religion, or rather theology. True, the enlightened scientist and seer agree to differ, for each sees, in the humble recognition of the limitations of his human means of discernment, that the other is probably quite as correct as himself, though expressing his ideas in a variant formula. For the one Truth is truly expressed in each and every part of that manifold multiplicity

and infinite variety which make up the complex of the Universe. But in societies and Churches receiving the findings of scientist and seer, there is lacking the fullness of that training whereby such have come to discern so fully. Hence argument becomes heated, feeling runs high, and tides of animosity and bigotry are apt to become tempestuous. Not for a long time has such a conciliatory attitude been presented to men of science by a leader in the Church as is presented by Canon Barnes's sermon, and the position taken up is one calculated to allow of that calm, disinterested, impartial examination of the claims of science and religion so necessary for the reduction of equal and opposite statements of truth to such a further generalisation as shall be useful to man. Happily we have not the denunciation by a Bishop of the doctrine of evolution, such as occurred in 1859, when Darwin urged it in his *Origin of Species*, nor is there called out any dignified rebuke, as was impelled from the lips of the Huxley of those days, putting off for some half century the possibility of real investigation of the problem raised. But, as Canon Barnes says:

The time has come when we must not try to evade any implications of the theory of natural evolution. Evolution was and still is, not an observed fact, but a very probable theory. Our forefathers saw that acceptance of it meant the abandonment of the story of Adam, it meant giving up belief in the Fall, and in all the theology built upon it by theologians from St. Paul onwards. Truth has triumphed. In our time, leaders of Christian thought have with substantial unanimity accepted the conclusion that biological evolution is a fact, man is descended from the lower animals. . . We may even expect that some day in the laboratory the man of science will produce living from non-living matter.

We agree with the Canon, too, "that we can accept the idea that man and the gorilla have sprung from a common stock, and yet hold that man has an immortal soul".

Perhaps it is a little unfortunate that psychology has not advanced so far as biology, chemistry, physics, and the sciences explaining the structure and functions of the organised means of life. With a relative progress in psychology would there not be recognised an unfoldment of faculty, capacity and genius attendant upon evolution and heredity? While the complex called Man would and should be considered a unity, yet there would be discrimination between that body of faculty, capacity, genius and will which scriptures term soul, and whose earthward aspect is mind, and the organised vital means of their functioning—the body and brain. If Professor James distinguishes between "Man as Knower" and "Man as Known," surely scientist and cleric can distinguish between life and vitalism, living soul and vital organism, intelligent entity and animated personality. Has not the time come for man to be identified rather with an ego-entity dipping into manifestation, *i.e.*, into hereditary vestures capable

of meeting his present needs of expression under a constant law of readjustment which is recognised as evolution of form, keeping time with, attendant upon and consequent upon an unfoldment of soul in consciousness, faculty and power? This is the statement of the Ancient Wisdom, and expresses the Theosophist's point of view. Given calm and clear appreciation of both the scientific and spiritual aspects of man, relative to one another—for man is himself only relative, not constant, in his present manifestation—then fact, happening and history can be assigned to their rightful subordination in outer circumstance, and the mythical revelation of inner verity, as expressed in *Genesis* and elsewhere, can be realised as expressing deeper truths than if such were hard and merely materialised happenings. For faculty is more real than fact, and power than the enterprise occasioned. Until, however, all men are ready to realise these things with us, let us, with Canon Barnes, "thank God that men of science have forced us to get a fuller, if more difficult, type of understanding of the value of the Bible".

The source of the heat which sun and stars are squandering continually, has long been attributed to originate in gravitational energy transmuted during stellar contraction. The demise of this theory is announced in the very able paper to Section A, on "The Internal Constitution of Stars," by its President, Professor Eddington. Its death followed the natural causes—the facts and inferences did not substantiate the theory. At present there is no other hypothesis, apparently. This must be obvious to all acquainted with such an abstruse and difficult problem. To consider heat from the point of view of matter, temperature and bases quite other than those which may be known terrestrially, is no easy task; hence we must express high appreciation of the progress made into stellar constitution and of the knowledge now put into our possession by the patient researches of investigators in these regions. The life history of the stars is now traceable from a giant red "M" type to a dwarf "B" type, which is as brilliant as our sun. With contraction, density increases and temperature rises to a maximum dependent upon the stellar mass. The star now ceases to behave as a perfect gas, begins to cool, and by the discharge of latent heat puts on liquid and solid envelopes. We terrestrially experience heat, and have studied it during this latter cooling stage of our star, the sun, and of our planet. Now "æthereal heat" is known as well as "material heat," for, in the words of the

paper, "in hot bodies familiar to us, the heat consists in the energy of motion of the ultimate particles flying at great speeds hither and thither. So too in stars, a great store of heat exists in this form, but a new feature arises. A large proportion, sometimes more than half the total heat, consists of imprisoned radiant energy." That is, "heat is in two forms—energy of motion of material atoms and energy of æther waves". The science of heat is thus being developed, and a new theory of origin, as clearly shown by the many deductions based on the latest stellar intelligence, is awaited. In the science of light too, since Professor Einstein's mathematics led to the bending of our scientific measuring-rod, and the relativity of light has been established, there has been a quest for a more ultimate constant of reckoning. Now, the usual mode of measuring heat in terms of mass and temperature is being demonstrated as inadequate, and its supposed origin gravitationally shown to be probably incorrect. To the occultist, "Fire" is the origin of both heat and light, but the nature of that Fire has not been materially demonstrated. Will there now be adumbrated means of physically appreciating the nature of this basis of manifestation spoken of by Alchemist, Hermeticist and Philosopher? If so, the veil between scientist and occultist is becoming equally as thin as that between the scientist and the theologian. The Theosophist will remember the statements of Madame Blavatsky in *The Secret Doctrine* upon this subject, and in consequence will watch the trend of scientific research with interest. For such must reveal regions beyond mere space and time, and Einstein's region of simultaneity—man's region of consciousness of Self. In the garb of scientific formula, the truth will be of that more ultimate nature which in Theosophical terminology is called Monadic.

"The Universities in a National System of Education" was the title of the paper of the President of the Board of Education. The British Association doubtless has accomplished much by considering "those influences promoting a spirit of liberal enquiry as opposed to the rigid and exclusive system of dogma which, centuries ago, was the product of intolerant clericalism, and is now in modern democratic societies preached by revolutionary and class-conscious sects". The universities are realising that enhancement of capacity and training of faculty count for far more than any specific form of culture and instruction, which while fulfilling the needs of a traditional past and developing therefrom, is totally inadequate in the present education

of life for citizenship and enterprise. A process of enlargement is also going on, and the universities are about to play a much larger part in the life of the people than historical accidents had otherwise assigned to them. Our universities are to be truly national, not the peculiar privilege of sect, class, or persuasion. The paper makes a strong plea for recognition, as the basis of university life, of that spiritual Brotherhood, wherein those experiencing the widest divergencies of birth, circumstance and outlook on life, shall healthily co-operate and become educated in an atmosphere of tolerance, unprejudiced enquiry, and sincere endeavour to recognise greatness, wheresoever, however, and in whomsoever found. Also: "Any tendency against adventuring into unexplored regions must be resisted as a most deadly peril. Research and discovery are essential not only to the growth but to the maintenance of life and knowledge. To the universities we must look for highly trained men of affairs, as well as for leaders in every branch of professional life, that we might hope for that liberal interfusion of the humane spirit, which was the breath of the highest form of education, into the industrial life of the country, which would help to mitigate the asperities with which the struggle between Capital and Labour was too often conducted." Such ideas are of the spirit of unfolding life, and mark a policy which alone can secure to the nation those conditions of living required by incarnating egos whose genius, capacity and conscious power, operating in such well-tempered heredity, untied by the prejudices of tradition, caste and convention, shall enhance British greatness. Also if there be as healthy enquiry in the schools for teachers of tried teaching experience, possessing such ideals, as can give immediate effect to the words of Mr. Fisher, the Board of Education will ably second the high aims of its President

Many other topics, as remote from each other as the habits of birds and the carrying capacity of sky-barges, were considered—all of interest, yet too numerous to comment upon. The first "Peace" meeting throughout dealt with matters calculated to carry forward knowledge on constructional lines, and by its deliberations prepared the way for the sane march of civilisation to a larger understanding and greater goodwill.

Bertram A. Tomes

REPORT OF THE SUMMER SCHOOL, BENARES, 1920

THEOSOPHICAL Summer Schools have been held annually at Adyar since 1917. From the beginning the intention has been to relate Theosophy especially to scientific thought with a view to equipping the workers more effectively to approach the large number of English-educated men who have some knowledge of science and who have tended frequently to become more materialistic, and to be unresponsive to an appeal through religious or philosophical channels. The efforts in the past have necessarily been on a comparatively small scale, because the period available has been only two or at the utmost three weeks, and the equipment and workers small in number. This year, in consequence especially of a letter communicated to *Theosophy in India* by Mr. Sanjiva Rao and Mr. Kunz, it was agreed by the General Secretary that a more organised effort to have an effective Summer School at Benares would be worth while, retaining the original idea of a survey of knowledge from the Theosophical point of view, especially scientific knowledge, by attempting this time to give the work the universal basis which is the ideal of the university. The work of organisation was in the hands of Mr. Sanjiva Rao and Mr. Kunz, the former at Benares and the latter at Adyar. Unfortunately, the time chosen to begin the Summer School was too early, as on the 15th of September, the opening day, very few were available for study, the registrants being eleven in number, but on the other hand, representing the United Provinces, Bombay Presidency, Bengal, Benares itself, Behar and Orissa (two workers), Sindh, Madras (three workers) and Mysore. As the work went on, others arrived at Benares and attended the lectures, etc.; but, in accordance with the experience at Adyar, admission to the classes was largely confined to those who could attend virtually from the beginning, as a constant enrolment of new-comers in the midst of the course tends to render it less cohesive and effective. Another defect in the arrangements was that the purpose and method of the work was not as well and as widely understood as it should have been, a considerable number of workers expressing their regret at their inability to attend except during the Dasarah holidays, which came only the second week in October.

The presentation of the study material, however, was carried out with exceptional thoroughness. The work was divided into departments—religious, sociological, scientific, and propagandist—the religious work being a survey of the vital elements of Hinduism in

the light of Theosophy, and the sociological including a scrutiny of history and of social structure in the light of Theosophy. The scientific work was along the lines found useful in the experience of Summer Schools at Adyar, but a striking departure was made by attacking the question of propaganda from the basic point of view, including not only rationale and psychology, but the artistic and cultural background from which sound propaganda can be made to originate successfully. I will deal with this important matter last, to give it special emphasis. Another special feature was the series of lantern lectures upon the basic principles of Theosophy, for which purpose all the illustrations in connection with Mr. Jinarājadasa's forthcoming book were employed, as well as a very considerable number of new slides prepared from original charts and photographs of scientific subjects prepared by Mr. Kunz. The lectures were also unique in that they included invaluable demonstrations of certain chemical and physical phenomena, which are valuable to Theosophical lecturers. These experiments were performed by expert professors of the Central Hindū College, to whom the gratitude of the Summer School organisers is real in two senses: retrospectively for the help given this year, and in anticipation of even greater benefits next year!

I shall now present a memorandum of the work done in the different departments by the different individual lecturers.

1. *Sociology and History*: The work was organised by Mr. Sanjiva Rao, who himself gave five valuable addresses upon Theosophy and Sociology, tracing the development of the social structure from the individual through the family, symbolised by the father, the mother and the child, and interpreting the underlying formalism of Nature and of the spiritual organisation of humanity into the social structure, showing how the defects of modern civilisation, West and East, arise from the departure from those fundamental bases. His authorities were largely the works of Babu Bhagavandas and Mrs. Besant, and fortunately the former was present at the lectures and discussions, and gave his invaluable interpretations of the Hindū authorities, notably Manu, in the form of questions and answers; and Mrs. Besant herself gave illuminating addresses at the end of the Summer School, her subject being chiefly in the sociological group. Mr. Sanjiva Rao is preparing further material for the next Summer School, and Mrs. Besant's lectures will appear presently in print. They deal with the hierarchical government of the world.

The historical section in this department was undertaken by Mr. P. K. Telang, who opened his work with a fine survey of History as it is interpreted by Lord Acton and other ordinary historical scholars. His second and third lectures transferred the hearers' point of view to the Theosophical outlook, but unfortunately business called Mr. Telang away from Benares hurriedly and he was unable himself to conclude the discourses. Mr. Kunz contributed the remaining addresses to the students on the subject of the cyclic law in history.

Considerable interest was shown in this department of the work, and it is clear that the experience at Benares proved that Theosophy

has priceless wisdom to contribute to the solution of sociological problems, and the interpretations of history to that end.

2. The religious work was in the hands of the Hon. Rai Bahadur Purnendu Narayan Sinha, Mr. T. Ramachandra Rao, B.A., B.L., and Babu Bhagavan Das. The former gave three public papers on the Theology of the Purāṇas, and a number of discourses to the students only, including questions and answers on specific aspects of the Purāṇas, dealing in detail with the *Bhagavad Purāṇa*, the *Rasali* and the *Brindabanlila*, in which he is recognised as a specialist. Mr. Ramachandra Rao contributed four most informing and inspiring addresses on the essentials of Hindūism, in respect to which his great and wide experience and his intense devotion and common sense were obvious. His long services in the cause of Theosophy, which he has not only studied but lived with such success, make him loved and respected, and at the same time give him the capacity for interpreting Hindūism from the life instead of from the form side. It is to be hoped that his work will be repeated and extended on a future occasion, as students cannot too much turn to these, our old and experienced members, for their inspiration and guidance through the complexities and profundities of Hindūism.

Babu Bhagavan Das was called away from Benares at the time when an opportunity presented itself for employing his well-known learning, but returned opportunely to hold two question and answer meetings on Manu, the Vedas, and other Hindū authorities. His work is well known for its scholarliness, and the readiness with which he can present apposite quotations, as well as for the wide range of his knowledge of the Hindū religion. At the next Benares Summer School it is hoped that he will be able to give us even more time along these lines.

3 *Science*: As it was not foreseen that we should have the help of specialists in the scientific field, this work, although very useful, did not attain the maximum of perfect organisation possible. Although not specially equipped in scientific work, Mr. Kunz undertook the responsibility of this department in view of the fact that no one else was available who felt himself competent to deal with science from the Theosophical point of view, although the membership in Benares itself includes several members of the Society whose knowledge of the different branches of science is far more perfect. Fortunately these men and their friends were most ready with help. The work in science included abnormal psychology, physics and chemistry, the astronomical basis of astrology, a thorough survey of the principles of evolution, beginning with the nebula and passing through geology and palæontology, and supplying detailed information by means of charts about the animal and vegetable kingdoms. The interpretation of evolution from the life-side was presented by other diagrams and then correlated. It is impossible here to deal adequately with the enormous ground covered, but the special thanks of the workers are due to Professor Rane for two compact and splendidly managed experimental lectures on Chemistry, and to Professor Dutta (also of the Hindū

University) for demonstrating X-ray, Cathode-ray, and Radium-ray, as well as high-frequency and other types of current to the students, and to Professor Gunjkar for a lecture on vibration and waves. The lantern lectures of Mr. Kunz above mentioned were the background for his work in science, and this department formed nearly half of the actual lecture work.

4 *Propaganda and the Philosophical Background*: This work was divided between Miss de Leeuw and Mr. Kunz, the former dealing with a number of important subjects interestingly, especially the basic principles underlying Theosophical work amongst women and children and the æsthetic principles which are important in regard to Lodge rooms and buildings. Miss de Leeuw made a special effort to bring out the importance of allying Theosophical work with natural forces, and especially in work with children, which she showed takes its origin properly from Nature, but that even in the Lodge room and in work amongst ladies, and in every variety of Theosophical activity, the basic principles of utility and order and balance are vital; and that an understanding of these principles is best obtained by observing the perfect proportion, economy and elegance manifested in Nature. Miss de Leeuw's lectures were illustrated by examples of order, good and bad, and it was the consensus of opinion amongst the workers that a departure along the lines she indicated would be invaluable to the Indian worker, and it was consequently agreed that a special effort would be made in the present and the immediate future to apply the principles which she inculcated. The discussion of propaganda methods extended on into the more common and well known fields, and in this connection the workers consulted and some of them made suggestions to the General Secretary.

Special lectures were given by different visitors to Benares and by one of the residents, Professor Lakshmi Narayan of the Hindü University, who gave two useful lectures upon the application of mathematical principles to Theosophical thought, one entitled "Orders of Infinity," and the other, "Sacrifice in the Light of Mathematics." A valuable lecture with lantern slides was contributed by Mr. Ganguli, from Calcutta, on Greek and early Indian and Buddhist Art of the far Northern Punjab. Mr. Kunz gave an extra lantern lecture on "What our Educational System Lacks," and also addressed the Training Department of the Hindü University on Education in America. Mrs. Besant's lectures have been mentioned above. One discourse was delivered by Dr. G. Srikrishnamurti, who unfortunately was detained and was not able to give the series which was expected from him.

Another delightful feature of the Summer School was provided by the excursions to places of interest, which included the engineering department of the Hindü University, under the kind guidance of Mr. and Mrs. King, two excursions upon the river, and one to Saranath. The visitors also went to the celebrated temples of Benares; a visit to Jai Singh's observatory could not be got in to the time available, but will be accomplished on the next occasion.

It likewise proved impossible to find hours to present the lectures of Professor Kulkarni on the physical defects of children, but virtually all other portions of the intended curriculum were covered, and one or two unanticipated lectures were included, notably a discourse upon "The Occultism of Hats," for which Mr Kunz must take the entire responsibility!

The special gratitude of the workers is due to Mr. Damodar Prasad and Mr. Wagle for their unfailing kindness and helpfulness in organising and assisting in the work, and to many others at Benares, especially Miss Veale, who in spite of their manifold activities found time to give much help in a variety of ways, and particularly in assisting to make the excursions the delightful episodes that they were.

The beloved General Secretary deserves the special gratitude of the workers for the readiness with which he assisted in every field of the work, especially in buying a large number of books, to which the students had access for intensive study. A list of these books will be printed in *Theosophy in India* at a future date. They have been deposited in the Benares Headquarters Library for use on future occasions. The result of his ready investment of force in the Summer School will no doubt be seen as time goes on, but I think it was the universal and sincere testimony of those attending, that the re-statement of the great Theosophical Truths in detail was immediately beneficial not only to the workers who attended throughout, but to many others whose part was comparatively smaller. At any rate it can be confidently said that an acceptable beginning has been made.

F. K.

CORRESPONDENCE

SUB-ATOMIC ENERGY

THE readers of THE THEOSOPHIST will be much interested, I think, in a quotation from the address of the Chairman of the Mathematical and Science Section (A) of the British Association last August 24th, at Cardiff, quoted in *Nature*, 2nd of September, 1920, page 18. Professor A. S. Eddington, M.A., M.Sc., F.R.S., said :

If the contraction theory [of stars, etc.] were proposed to-day as a novel hypothesis, I do not think it would stand the smallest chance of acceptance . . . Only the inertia of tradition keeps the contraction hypothesis alive—or, rather, not alive, but an unburied corpse. But if we decide to inter the corpse, let us frankly recognise the position in which we are left . . . A star is drawing on some vast reservoir of energy by means unknown to us . . . This reservoir can scarcely be other than the sub-atomic energy . . . sufficient in the sun to maintain its output of heat for 15 billion years

It will be seen from the foregoing that the physical theory of the Universe has in fact been completely disrupted, that is to say, instead of a mechanical hypothesis we now have at least a hypothesis stressing theories of unknown energy rather than our forms of matter, leaving an opening for a future recognition of life as such. While it is true that there is still a danger of materialistic interpretation, it is now seen to be equally true that mere mechanics can no longer be supposed to explain the nebular hypothesis and everything that follows it. In short, we are having the acceptance of the views of Sir Oliver Lodge and Sir William Crookes regarding the relation of matter to ether; and those views, it is well known, are in complete consonance with the beliefs of the Old Greeks and Hindūs, which are in turn interpreted by Mr. Leadbeater in his article on "The Æther of Space".

God moves in every leaf that stirs,
In every coloured wing that whirs.
His is the victory and strife,
His is the all-inspiring life.

F. K.

THEOSOPHY AND "SPORT"

MR. JINARAJADĀSA'S and Lady Emily Lutyan's articles in the June number of *THE THEOSOPHIST* might, I think, be read together, so as to afford much food for enlightenment and thought. There are many Theosophists whose karma forces them with iron hand to live the life of the world, whether they will or no. To such it is a welcome idea that there are valuable Theosophical lessons to be culled from, and applied to, even such a mundane subject as sport! How, indeed, can a pursuit so engrossing as to fill three-fourths of the time and attention of the British nations—and to which other nations are daily devoting increasing attention—be alien to the spirit of that true Science of Life which Theosophy represents? The increasing interest in sport all over the world at the present moment, and the ever-widening field of athletic competitions, can hardly be due to chance. Much more likely is it that those who are guiding the destinies of the human race are actually encouraging this interest, knowing that it will prove a most powerful solvent of the world's troubles, and a healing balm for its hurts. Sport has long been known as a mighty and genial leveller of class divisions, the greatest democratic influence there is. Here in India, East and West meet under its benign and jocund influence; on the hockey and football grounds, and in polo and cricket, they meet and forget their animosities and divisions. Time alone is required to enable the magic blessing of sport to work with more and more effect in India, and the same potent influence is at work drawing together England, America, and the Continental nations; and, sooner or later, let us hope we shall find Russians and Germans joining in this healthy and strenuous field. That will be a time worth living for!

Speaking personally, I can testify to having applied the teaching of Occultism in sporting contests with considerable material, as well as spiritual, advantage to myself, in addition to an enormous enhancement of my enjoyment of the competitions. The bitterness of defeat has been done away with altogether, and the joy of winning has been no greater than the mere fact of playing the game itself; enabling one to taste for a brief hour the delights of a glorious spiritual life, unalloyed by any base emotion, and with no aftermath of reaction or regret. A joy like this communicates itself to spectators and players alike, "a good game" being one of life's keenest pleasures.

The quality I have found to exercise the biggest influence on one's form in a game is that of desirelessness. He who is free from the anticipation of either victory or defeat, free from anxiety about either, and ready to welcome either, has, by that equipment of mind alone, an enormous advantage, and for this reason. He himself, the higher part of him, is more or less passive, in the position of a spectator, not dormant or inactive, thoroughly enjoying the show, but taking no immediate part. His lower principles, his automatic mind and body, do all the fighting, and do it all the better for not being interfered with by the higher.

The brain learns its place, becomes quiescent, and ceases to worry. The sympathetic nerves with excited messages more often wrong than right. The sympathetic nerves know their work, and in their turn refuse to over-excite the muscles at the wrong moments; muscles, nerves and eye work together, harmoniously and automatically.

Under these happy conditions, nervousness and worry, and panic, that spectre which so often brings disaster at critical moments, are absolutely eliminated. The player feels nothing but a soft, mild, yet stimulating glow of pleasurable excitement. No chances are given, few or no mistakes made, and every opening given unerringly taken advantage of. The player does himself full justice, *because* of the absence of fear and worry, and because the automatic mechanism of body and mind is not interfered with. These automatic principles are fully competent to do nine-tenths of the work unaided. They carry out the tactics of the combat; the remaining tenth part, consisting of strategy, being superintended by the will and higher part of the brain, which operates by pressing buttons here and there, so to speak, much as the commander operates on board a battleship, in the heat of action. The scope of this higher function, of course, varies in different games, being considerably more in tennis and boxing than in golf or billiards. But the great point is to differentiate and separate the two commands, and not to interfere unduly with the subordinate control, which, once the various strokes of the game have been thoroughly mastered, may be trusted to do its own work automatically.

The very tools and implements used in a game have, in competent expert hands, an automatic volition of their own, which requires to be left uninterfered with. A well-chosen tennis racquet or golf-club will do an enormous amount by itself, aided by the force of gravity and the slightest, most delicate guidance from the player's wrists and arms. All these little rhythms must be left to develop freely of their own accord, without jar or hurry; there must be no "pressing," whether in golf, tennis, billiards, or polo, if accurate hitting and delicately graduated strength is desired. All these ends can only be attained by the careful cultivation of the psychological quality of desirelessness, and the allied qualities of mind- and emotion-control.

Allied with these is the quality of confidence, faith. The player must "trust" himself. Over and over again, say in golf, a player is faced with a simple, easy stroke which he *knows* he can do quite well; and yet fear or anxiety steps in and he bungles it, simply because he allows his mind to be influenced by the consequences of failure, and so spoils the *rehearsal* of the stroke in his own mind, by a "suggestion" of failure. In golf and billiards this rehearsal (called by psychologists the *kinaesthetic equivalent*) is all-important.

The quality of "one-pointedness" is, of course, a *sine qua non*. If desire is absolutely eliminated, and mind and emotions kept strictly

under control, "one-pointedness arises instinctively. A controlled mind means a concentrated mind; the player becomes blind and deaf and dumb to everything but the game, and when it is over he awakes, as it were, out of a delicious dream.

The startling analogies which the Royal and Ancient Game of Golf provides to the still more Royal and Ancient Science of Yoga must have struck many a devotee of the latter who seeks relaxation in the former! The ups and downs of a round of golf irresistibly recall the pilgrim's progress! The resemblance has apparently already struck the lay mind, to judge by the suggestive names given to various "holes" and "hazards" on certain golf-links! Golf stands without rival as a mental discipline and tonic. It is attended with pitfalls and disasters so manifold and ingenious as to suggest irresistibly the co-operation of sportive elementals in the game. Woe be to the unlucky player who loses his temper—he is at once made an object of pitiable ridicule! Let him laugh it off, and all may yet be well; or possibly misfortune may dog him to the end. One learns philosophy on the golf-links, but its make-believe worries are a reasonable and national counter-irritant to the more real worries of life.

Let not these analogies be considered fanciful or accidental. The divine radiation of the Path of Holiness is reflected in a thousand different ways in the ordinary trivial pursuits of men, and there is nothing anywhere touched by it which can be called common or unclean.

Life, as our teachers and elder students have frequently pointed out, is just a game. True, it is more serious and real than most games. We cannot afford to slack or shirk it; we must play it through, willy-nilly, to the end, and play it thoroughly, or we shall receive some very unpleasant attention from the Referee. No one can afford the shame and humiliation of being disqualified. We must play a man's part. But still, even so, the stress of modern life has been too over-emphasised for many, and the unfortunate who is "down and out" should remember that it is, after all, only a game. None of its penalties, however tragic and terrible, are irreparable; and despair is, of all illusions, the most absurd and misplaced. The greater the tragedy, the more abundant the hope and promise. Let us probe tragedy to its depths, but never lose our robust faith that all will turn out for the best in the end—"at last, long last, for all; and every winter turn to spring". The world has had enough, and to spare, of pessimism.

We need to play life more as a game, and less as a dreary and spiritless task. We need more of the animal spirits that carried us through this shocking war. And that will come when the invigorating influence of real, genuine sport permeates all strata of society and the field of business as well. There is no sense in going to office or workshop with a long, frowning face, as if one was a chained galley-slave or an overseer of slaves. There is every sense in bringing the zest of games into our work, and applying to it the

same healthy spirit of team-work and friendly rivalry. Whatever will bring out and foster that spirit is to the good ; all else is wrong.

And above all, do not let us cry and bewail our fate when the umpire blows his whistle, time is called, and the cricket stumps are drawn. For then is the time, not to be sorrowful, but to put away the playthings, change our muddy and dusty clothes, and sit down and talk things over. And then the scales will fall from our eyes, and the Great Purpose of the game will be made clear, and the Referee will become human again, and sit and talk with us. And perhaps other Teachers will join us, in whom we shall recognise mighty and successful Players of olden time, who have finished Their school-games, and are now instructing young souls like ourselves. Then we shall sit at Their feet, and drink in Their wisdom ; and we shall go over our past battles, compare notes, and laugh over our mistakes ; until, after a long, long rest, once more we shall be called to play the same game of life, amid other scenes, and perhaps on a greater scale, and for vaster stakes.

Gulmarg

H. L. S. WILKINSON

BOOK-LORE

What Religion Is, by Bernard Bosanquet, D.C.L., LL.D.
(Macmillan & Co., London. Price 3s 6d)

The aim with which this little book was written is stated plainly by its author. "Now, I should think it a great thing," he remarks, "if I could help ever so humbly in guiding some minds to the right type of expectation, the true and open attitude in which they will have a fair chance to feel their religion in its fullness and its simplicity." And again: "Our purpose here is not to make any man doubt his religion; it is only to offer the suggestion that, whatever his belief, he should take it so deeply, so in proportion, as not to lose contact with the complete attitude which makes it religion." With this idea in view Dr. Bosanquet defines religion, reducing the religious consciousness to its essence. He says:

Wherever a man is so carried beyond himself whether for any other being, or for a cause or for a nation that his personal fate seems to him as nothing in comparison of the happiness or triumph of the other, there you have the universal basis and structure of religion

No one, he believes, is without some experience which can be classed with those to which the above description applies, although degrees and grades of such experience vary very much; "and from this great centre, so extraordinarily simple, as from a knot or fulcrum, all life depends". But life is full of complications, and "religion" is necessarily many-sided. In his discussion of some of the main questions with which the religious consciousness concerns itself—sin, suffering, worship, freedom, progress—the author tries to lay bare the heart of each problem, avoiding details, controversial points, and special instances, emphasising always that aspect in each which contacts the simple basis of religion—the longing for self-transcendence, for "safety from isolation," which makes us give away our hearts to the best we know. And he urges that in judging those "systems of creed and ritual, or, more generally, of feeling and practice," which we call "religions," we should adopt as our touchstone the question: In how far, if at all, is this or that element in my "religion" instrumental in fostering that true religion of the

heart or in making more possible honest service of my ideal? "Any experience," he says, "entertained or pursued in a way hostile to the complete service and worship which faith embodies, is sinful"; and any attitude of mind or act which formal religion prescribes is a mere side-track from the point of view of true religion.

The chapters on sin and suffering will be found most illuminating. Here, as all through the book, the statements made are simple, yet profound. The thoughtful reader will find in them much matter for reflection, matter given him in a form which the mind easily retains, and of a nature likely to provide him with material for building towards spirituality.

A. DE L.

The Home and the World, by Rabindranath Tagore. (Macmillan & Co., Ltd., London. Price 6s.)

At first, perhaps, this book does not appeal to one very greatly; it suggests only a tale of an ideal Indian couple. Also the method of dividing it into three separate narratives, supposed to be written by three different characters in the story, is apt to be a difficult method of treatment and one that is often unsatisfactory to the reader. One has that uncomfortable feeling of a break in the rhythm, an interruption in the even flow of the story, as each character seems to break in upon the other. If, however, one is not discouraged at the outset but continues to read, one is amply rewarded. Tagore gives us, in his own particularly simple and vivid way, the difficulties that are besetting the Indian nation as a whole—labouring as it is to achieve its new birth—in the characters of three people. In this the three-narrative construction is a help rather than otherwise, as one gets a far better idea of the effect of the same circumstances and events on the characters. The form admits of greater freedom to the author, and carries with it a greater sense of conviction to the reader, than if the story were supposed to be told by one person.

The chief actors in the story are good types to have chosen for the illustration of Tagore's different points. There is the Wife, the Husband, and the Swadeshi agitator; and in the drawing of each, one sees the writer's knowledge of human nature and his strong belief that there is good in every one. Sandip Babu's communings with himself, and his arguments with Nikhil, all tend to show that though he was undoubtedly a dangerous firebrand, still there were good instincts not entirely crushed by his fanaticism. Sandip is a particularly interesting study just now, because through the drawing of this character Tagore

shows very clearly the pitfalls that may be, and indeed are, laid for the unwary by those who are better educated and are wilfully unscrupulous, as Sandip was. He was by no means blind to his own position; his actions were done deliberately and their results calculated; nevertheless Bimala had more influence upon him than even he himself imagined. He, who thought himself invincible, was vanquished by the purity which was essentially hers.

The author touches on the position of Indian women at the present day, showing how they too are in the transition stage—many of them eager for emancipation, many again shrinking from the change which it will bring into their daily lives. One of the most interesting features of the book is in the suggestion that one of the greatest problems Indians have to deal with at the present time is the harmonising of the old traditional life, built up on faith, with the new life which must be built up on knowledge. As a contrast to Sandip, Nikhil stands out strongly as the true lover of his country—the man who, knowing his own limitations, not blind to difficulties nor disheartened by failures, can go on working along the lines of humanity and common sense, towards the same goal of freedom as those whose methods lead to friction and even bloodshed.

E. B.

National and International Right and Wrong. Two Essays, by Henry Sidgwick, with a Preface by the Right Hon Viscount Bryce. (George Allen & Unwin, Ltd., London. Price 1s 6d.)

The two essays contained in this book proffer no burning words to kindle the sentimental moralist into flame at the mere suggestion of a difference in standard between public and private morality, or to give satisfaction to the ardent pacifist who condemns "militarism"—his connotation for the spirit of strife that leads to war. The author's opinions may perhaps even offend the enthusiastic advocate of arbitration as a means of settling disputes, for the essayist thinks it "inevitable that at least for a long time to come every nation in the most important matters . . . must to an important extent be judge in its own cause". But to those who have experience in government, in which sphere perhaps, more than in any other, man finds himself face to face with human nature as it is—with all its prejudices, selfishnesses, ignorances, misunderstandings, and even more primitive traits—to those, this careful sifting of the wheat from the chaff, in the problems of strife and right and wrong, will give renewed

determination to hold the balance, while preserving the idealism which marks the true statesman.

The morality of States, like that of individuals, develops; but, as has been cruelly demonstrated to us in these days, however much we may have deluded ourselves in pre-war time, the collective morality is very far below the accepted morality of the individual, and the admission of this fact is necessary to enable us to give balanced judgments on questions of international policy.

But although in the second essay the reader may be startled to find the modified Nietzschean doctrine, that "a moral acquiescence in war is at present inevitable," yet the author's answer to his question—"what is to be the aim of morality with regard to it?"—restores confidence. "To reduce its causes by cultivating a spirit of justice, and to minimise its mischievous effects by the prevalence of a spirit of humanity," surely gives scope for all forms of philanthropic preaching and practice.

M. W. B.

Sakuntalā, by Kalidasa. Prepared for the English Stage by Kedar Nath Das Gupta, in a New Version written by Lawrence Binyon (Macmillan & Co., London. Price 7s 6d.)

Lovers of Indian classical literature will welcome this attempt to adapt the ancient, well-known and well-beloved drama of *Sakuntalā* to the requirements of the Western Stage and the taste of Western audiences. This new version is, of course, considerably abridged; furthermore, in view of its transplanting to a literary land where many of the beauties of the original would be considered too exotic to attract, an effort has been made to reproduce faithfully what is universal in the work of Kalidasa, while adapting the form to the literary traditions of the audiences for which it has been prepared. That such is the object of the present edition is announced in the little Foreword by Lawrence Binyon.

One cannot help doubting whether such an effort can possibly be crowned with success. It would seem that the result must necessarily be rather bare and lifeless. For the universal must express itself in the particular, and when the particular is reduced to a minimum, the whole loses almost all of those elements in it which attract the mind and heart. It is largely because of those "too exotic" beauties which have been eliminated as unsuited to Western taste and tradition, that the noble

ideals upon which the drama is built have been able to work their spell. Stripped of these it is not likely that they will have much power. But time will show whether such experiments can succeed, or whether, if the West is to profit by the inspiration of Eastern literature, it will not be necessary for her to make an effort to enter into the spirit of the East rather than try to adapt—if not distort—the environment in which an idea has been most naturally presented, in order not to do violence to that innate laziness which deters most of us from even attempting to see life from a point of view other than our own.

Rabindranath Tagore writes an Introduction, not to the present version, but to the original. He takes as his text Goethe's quatrain in which the great master-poet sums up his appreciation of Kalidasa's exquisite creation, the heroine of his play. With Goethe's verdict the writer agrees, and he proceeds to point out the inner meaning of the play, and tries to show that "this drama is meant not for dealing with a particular passion, not for developing a particular character, but for translating the whole subject from one world to another". It is hardly necessary to say that the reader will find a study of his comments most illuminating.

A. DE L.

Old People and the Things that Pass, by Louis Couperus. Translated by Alexander Teixeira de Mattos, with an Introduction by Stephen McKenna. (Thornton Butterworth & Co., London. Price 7s.)

In the above extraordinarily vivid and detailed delineation of old age, middle age, and youth, one is confronted with a novel which will surely rank as one among the greatest of the present century. So minute is its characterisation, so haunting its atmosphere, that in parts it is positively painful in its realistic suggestion, dealing as it does with senility, decay, and the hint of an immense tragedy. It is with a positive sense of shaking off an oppression that, at the end of the volume, one learns that at last the shadow hovering darkly and lowering over the life of the chief characters has been lifted—even though it be by the hand of Death himself.

Harold Dercksz gazed before him . . . His eyes of pain started from his face, but he did not move from his chair. The Thing he saw the terrible Thing! It was turning at the last bend of its long, long, endless path . . . And it plunged headlong into the abyss. It was gone.

"O my God!" cried Ina. "Papa's fainting!" She caught him in her arms.

The dark evening fell.

Mr. Stephen McKenna, in an admiringly appreciative Preface, tells us:

The hero is eighty-nine, the heroine ninety-three, they have had their romance and lived their life; and the incomparable poetry-prose of Couperus shows them sinking into silence, brooding over the inconceivable time they have lived, and ever harking back to the tragedy on which their romance was founded more than two generations ago, on a storm-swept night in the Dutch East Indies. It is their secret link, hidden from children and grandchildren to the third and fourth generation. But one after the other suspects their secret, and the book shows the slow, inexorable unfolding of the tragedy, chapter after chapter, to generation after generation, on the brink of the grave which is not ready for them until the Things have passed.

It is an exquisite study with which we are presented, fine as a miniature painting, and reminding one of the work of Balzac, Flaubert and Tolstoy at their very best. A short extract, giving a description of the daily interview between the "Old People" to whom the book owes its title, will convey, better than any words of mine, some faint sense of the eerie charm and at the same time the chill, somewhat forbidding atmosphere of a remarkable work:

They were both silent, their eyes looking into each other's, chary of words. And quietly for a while they sat opposite each other, each at a window of the narrow drawing-room. The old, old woman sat in a twilight of crimson red curtains and cream-coloured lace and canvas blinds. She had only moved just to raise her thin hand, in its black mitten, for Takma to press. In the twilight of the curtained corner, against the sombre wall-paper, her face seemed almost like a piece of white porcelain, with wrinkles for the crackle, in that shadow into which she still withdrew, continuing a former prudent habit of not showing too much of her impaired complexion. The loose black dress fell in easy, thin lines around her almost brittle, lean figure. Besides the face, nothing else seemed alive but the frail fingers trembling in her lap, like so many luminous tapering wands in their black mittens.

—and so on. Can one not see the picture before one's eyes?—a delicate etching from the sure and steady hand of a master.

G. L. K.

THE THEOSOPHIST



LAST month I wrote of the approaching Anniversary, and this month I have to chronicle its delightful success. More than six hundred delegates answered to the call, and crowded our Headquarters in all parts. Sheds were put up and sheltered many; available quarters vacant by absent students in Damodar Gardens were utilised. Young men attended at the stations, and their orange scarves, with "Theosophical Society" printed on them, must have been a welcome sight to many a wandering Theosophist, visiting Madras for the first time, and at a loss how to convey himself to Adyar, not knowing the language, and entirely at the mercy

of any gharriwalla (driver), who looked on strangers as prey, delivered into his hands. But these smiling young knights came to the rescue, and carried off the wanderer to the haven where he would be.

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Inside the Headquarters was that swift yet unhurried activity which we have all learnt to associate with Adyar. "Yoga is skill in action" might well be the motto engraved on Adyar's great volume of work. A lady, who had been staying here for a few days, writes of her "very happy and unforgettable visit to you at Adyar; the whole atmosphere of the place is one of peace, but also of activity, and it is inspiring and encouraging to see that the *ideal* life has been *realised* by some people". Ideal? yes, we all strive after the ideal, but only we ourselves know how far we fall short of it. But to the persevering and honest strivers towards a beauty and a serenity which exist in the blessed Āshramas of Those we seek to serve, the words come true that "our incompleteness is surrounded by Their Completeness, our restlessness by Their Rest". It is not a peace of our making that so many feel as they pass through the portals of Adyar, or wander through its palm-groves: it is that Peace which ever breathes stillness into the waves of the outer world as they wash into the home of the Society of the Divine Wisdom, that Peace which is hidden in the hearts of those who abide in the ETERNAL.

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As the Theosophical wanderers came home, they were gently captured, and, as they registered themselves, they were given a little ribbon badge as delegates, and were asked, if they had no objection, to attach to the badge a little slip, bearing their name. It was strange how the presence of a name broke down any little barrier of silence and strangeness; it seemed to give a sense of being at home in the Theosophical

family, and so many of the names were well known through their work, and to identify the unknown faces was evidently a delight.

The lectures, this year, were delivered in our old Cathedral, the great banyan tree in Blavatsky Gardens. They were at 8 a.m. this year, instead of in the late afternoon, as had sometimes been the case before. So the sun was behind the speaker instead of in his eyes, to his great advantage. Such a prettily decorated little platform had been erected, with lovely strings of flowers, and a kind of flower-umbrella over the speaker. The great crowd sat on the ground—some in the spreading branches of the tree above our heads—and the crowd was ringed round on two sides with chairs and benches, for any whose legs were too stiff for comfortable crossing. It was not a question of race but of habit and of flexibility of muscles, some Indians not being accustomed to sit cross-legged for long together, and some Europeans being, as it were, to the manner born.

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And it was a delightful audience, intensely interested and unresentful of dryness, following, as only Indians can, the grave exposition of matters of vital moment, as the lecturer unfolded her subject, "The Great Plan". Responsive and absorbed, they were indeed an audience that anyone might be proud to address.

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Bro. C. Jinarājadāsa spoke, on one day, of "India's Gift to All Nations," a lecture that I sorely wanted to hear, but I was compelled to be elsewhere. And Bro. James Cousins also lectured on "The Cultural Unity of Asia," another delightful subject. Their respective wives were the centre of the many Indian ladies who gathered here, for the Women's Indian Association held their annual meeting in the Adyar

Hall, while a Women's Conference, several hundreds strong, met in the Senate House of the University of Madras—a most inspiring and successful function. These two dear Indian-hearted women in western bodies have made a really wonderful movement in India, officered by women as well as composed by women, and there are many able and graceful speakers, who carry on the work of propaganda.

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A very admirable Educational Conference was also held for a day and a half. On the second day the walls of the Hall were covered with most interesting charts, one of which fascinated me especially, for it was a chart of India, showing the numerous Universities that were scattered over the land, when students gathered from all parts of the known world to sit at the feet of her learned men, to bathe in the Wisdom of the East. Perchance those days may yet return, when India again rears her head among the Free Nations of the world. The Theosophical Trust, and the Theosophical Fraternity in Education met at Adyar, and the Society for the Promotion of National Education at the Young Men's Indian Association, to be adjourned hither. A very beautiful ceremony was performed one evening by the Fellowship of Teachers, studying in the National Training College. A play was also acted by students of the National High School, Guindy, under the Banyan Tree, a fitting stage for Rabindranath Tagore's *Autumn Festival*.

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Masonic brethren were here in considerable numbers, and the space of our Masonic Temple was taxed to the utmost. We had two Craft Meetings and two of the Rose-Croix, all most inspiring.

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Needless to say, we had our students' circles, who are the life of the T.S., and the Anniversary of the Order of the Star in the East—these, like the Masonic, closed to the public. Nor

must I forget the "Question-Answer" Meeting, always so much enjoyed, and a *Conversazione* under the Banyan Tree, a very joyous function. Nor must it be forgotten that the Indian Section had its Annual Convention, and gave a good report of itself. Nor must I omit the Jasan ceremony in the Pārsī Bangalow, an impressive Fire Ceremony. Nor the opening of a Gujerāṭī Bangalow, built by a Gujerāṭī lady, and opened by myself. Council meetings also had their place in these well-filled days. Now, do you not think, readers mine, that we had a very good Convention of our beloved Society? I am sure you would have thought so had you been here, and every one seemed so sorry to go away.

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A good many of us were delegates to the National Liberal Federation of India, the body which was created in 1918 to carry on the great traditions of the National Congress. A few of us clung to the Congress as long as we could, despite the antagonism shown to us, but the Calcutta Special Congress of 1920 adopted the Non-Co-operation programme of Mr. Gandhi, and boycotted the new Councils, all Colleges and Schools in any way connected with the Government, the King's Courts of Justice, and various other things. The Creed of the Congress was to be changed so as to admit those who were against the British connection, and speakers at Calcutta, in open Congress, unrebuked, declared "war on the Government" and said other silly things. As the Congress Committees were all endorsing this wild policy, my friends and I decided not to go to the Congress, but to draw our forces together to oppose the Congress policy. We did wisely, as events proved. We had a fine Conference of Liberals and National Home Rulers, and met on a common platform.

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At the Conference of the National Home Rule League we cut ourselves off from the Congress, re-affirmed our support

of the British connection, and resolved to co-operate with all political bodies holding political principles like our own. My readers know that, so far as I am concerned, I believe that the union of Britain and India is part of "The Great Plan," and is necessary for the helping forward of human evolution; I know that this union is part of the Plan for our Race which the Lord Vaivasvata Manu is carrying out; and as regards the insane policy now being forced on Indian politicians by intimidation and social boycott, and into which the ignorant masses are lured by promises of impossibilities, my position is exactly that voiced by Frederick Myers in his great poem *S. Paul*:

Whoso has felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Nay, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

In last month's THEOSOPHIST, I explained my position towards the Congress

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The entry of my dear colleague B. P. Wadia into larger work in the outer world—as evidenced by his fine Labour work in Great Britain in 1919, and his being sent by the Secretary of State for India to the Washington Labour Conference as Adviser to Mr. Joshi, the Indian chosen by the Viceroy to represent Indian Labour there—has necessarily entailed a change in his work at the Headquarters of the Theosophical Society. His unexpectedly long absence in the United States, due to the many invitations he received to lecture there from Lodges of the T.S. and from other bodies, happened to coincide with great money difficulties to myself in India; these were partly due to the heavy losses caused by the depreciation of the English sovereign, decreasing by almost one-half the money I had collected in England for the S.P.N.E.; partly to money I had to advance to carry on that valuable movement; partly to the

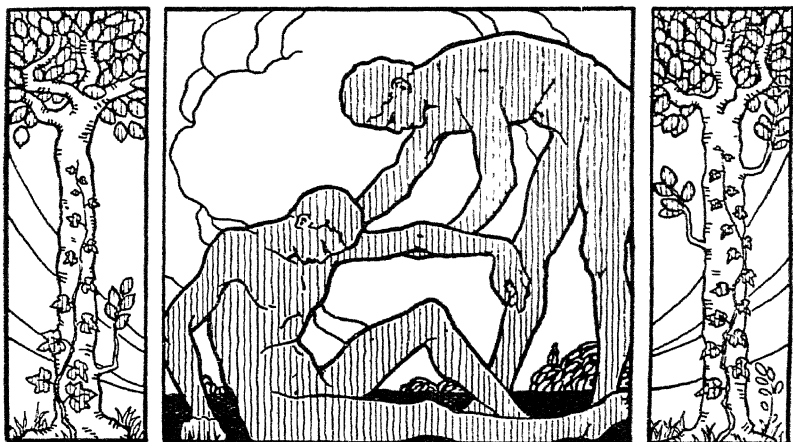
failure of foreign countries to pay the T.P.H. for the books supplied on credit during the War, and to the consequent entire cessation of my usual income from my book business from April, 1919, onwards; and to a small extent, to the dishonesty of two persons employed in the little Adyar Bank; added to these were the very heavy losses entailed in the establishment and upkeep for six years of my daily newspaper, *New India*, which has only begun to cover its expenses during the last few months. Had Mr Wadia been here, he would much have lightened my burden, for he was the only man who knew the details of the T.P.H. and bank businesses; the bank had made a small profit each year and was a great convenience to residents in Adyar, but the two people noted above had dealt with it wrongly, and I, the only person in authority, had no knowledge of banking business, nor any right to deal with other people's money; so I paid off all the current and deposit accounts and refused to accept any more. I knew that Mr. Wadia, in future, would be much away and would be unable to manage it consecutively; I had no inclination to undertake a responsibility entirely outside my own lines of work; my "Chancellor of the Exchequer," the Treasurer of the T.S., was not in the least desirous of running a bank; nor would I allow it to be called Theosophical, if in any hands outside his or Mr. Wadia's. So every pie was paid off, deposits paid into a Madras Bank, and the bank closed. All this is no one's business, save my own, but cruel and malignant gossip, I learn, has been circulated in Madras and in London about my faithful colleague, and Mr. Wadia has been most unjustly slandered. This is my only reason for publishing the facts.

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Let me add that Mr. B. P. Wadia has worked hand-in-hand with me here for thirteen years, and no shadow of

disagreement has ever arisen between us. No one could have had a better colleague and helper than he has been to me throughout. He has never taken a pie for his services, but has laboured like a paid man for sheer love and devotion to the T.S. and myself, and no one who knows him could ever doubt his absolute straightforwardness and utter honesty and honour. I have hesitated, indeed, to speak of these things, because I felt as if even to express my trust in him was a kind of insult to him and to our long comradeship, loyal on both sides equally. While his larger duties make it impossible for him to continue as the Adyar Manager of the T. P. H., he has been good enough to accept a place on the little Board of Directors, and also to fill the post—consistent with his work in other countries—of International Manager of the T. P. H. He is going to Paris for the World Congress, elected by the Convention of the Indian Section, at my suggestion, as its representative. Many people do not realise that to me, head of so many lines of work, it is a joy to see the young men, who have long looked to me as Chief, taking their rightful place in the great world-wide work, while another younger generation take their places round me. A leader's work is ill done if he does not prepare for the future, and see with delight the strength of those whom he helped in their younger days. All the world over I see my "sons," shouldering responsibility, shaping their work, becoming in their turn leaders, but not breaking the old ties. And among these, I count my dear colleague and fellow-worker, B. P. Wadia.

(Concluded on p. 509)



Brotherhood

SPIRITUAL SOCIALISM

By C. SPURGEON MEDHURST

IN the April issue of *The Atlantic Monthly* Count Hermann Keyserling, writing from Russia, and Professor Frank E. Spalding, writing in the United States, confide their anxieties lest irremediable disaster result from the failure of the New Age to provide new adaptations for the new thought. They write on different themes and independently of each other, but both agree that no force is so strong as an ideal, and that to convince Americans a thing is worth while, is to secure it being done. I am writing from China to supplement and support what these two gentlemen have said. Count

Keyserling's article "Peace or Everlasting War," and Professor Spalding's "Educating the Nation," are the reverse and obverse sides of the same shield. How far the writers will agree with me I have no means of knowing, but my purpose is to show how Count Keyserling's Internationale of Civilisation and Culture may be made a world-reality, and to supply Prof. Spalding's third educational object—Civic Responsibility—with a fresh driving-power. I am aware that what follows raises, in its turn, many unanswered questions; but we need not haggle over ways and means. The first essential is to agree as to standards; when these have been accepted we can consider how to apply them.

I

For many, life's glorious adventure loses itself in a weary, grey episode. They have missed the gateway of self-expression. To this we must attribute the general unrest and irritation of the hour. Circumstances cause self-repression. Even the Great War, the birth-pang of a new world-idealism, is sometimes voted a failure. Nevertheless, for man, disappointment never spells defeat. His emotional unrests are spiritual. Hence new bands of enthusiastic recruits continuously replace disillusioned veterans. In action often stupid and sensual, in essence man is ever excellent, wise, and holy.

This is as true phylogenetically and entogenetically as it is theologically. Racially and individually, humanity is never far from divinity. Behind the hereditary germ-plasm, constructed from the necessary chemical elements, and which registers the changes wrought by development, there is always the unseen but persistent life. What we see is the second-half of the curve. The whence of the start is hidden. Biology tells us that each individual has its origin in

a single cell, formed by the blending of the male sperm-cell and the female ovum: but biology cannot distinguish cells, nor from their appearance or construction say what organism will develop. This is the secret of the hereditary past, impressed on the plasm of the parent cells. Thinking backwards, we conclude that, at some remote period unknown, all vegetable, animal and human life commenced in a simple, single cell. But whence the functioning life from which it springs? The answer lies concealed in the superphysical. Matter, no less than mind, is divine. Man, created in the image of God, is imperfect, but his imperfections are but imperfect reflections of God's perfections.

Therefore, with Tennyson's Ulysses, man is ever "strong in will to strive, to seem, to find, and not to yield," even when, like a child, he is toying with a puzzle picture. There is a painted landscape—a farm house, a stream, a clump of trees, a flock of sheep, and the legend "Find the Shepherd". Apparently he is not there. The child turns the drawing this way and that, looks at it from every direction, and at length finds the hidden watcher of the sheep skilfully interwoven with the details of the scenery. Most of our troubles arise because our puzzle picture has baffled us. We have not yet seen that the laws of heredity, applied by an appropriate educational system, are the hidden shepherd. We have concentrated on the colours in the sketch, we have been attracted by different objects in the scheme, but the design of the artist has eluded us. Let the old Hebrew narrative recall us to ourselves:

And Aaron said unto the people: Break off the golden ear-rings, which are in the ears of your wives, your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hands, and after he had made them into a molten calf, he fashioned it with a graving tool, and he said: These be thy gods, oh Israel, which brought thee up out of the land of Egypt.

We have made money our god, yet money is never the first desire of unsophisticated man. The Bedouin of the desert despises the *baksheesh*-grabber of the city, and the Bedouin is the finer specimen. Just in proportion as we sense the significance of our recent Armageddon, our money-sense dies. Whenever there has been something big to be done—a cause to be served, lives to be saved, an adventure to be faced—the greater passion has killed the lesser, money has been cast aside without thought. The English-speaking world, to show its contemptuous impatience with the unimaginative economic cave-dweller, has found a new label for him. “Profiteer” is a term no honest man welcomes. A fresh ambition has seized our imaginations. A huge resolve is shaping to overthrow whatever robs any of the affection which is his due. There is no justice when affection is absent. Yet I doubt if the word occurs in any standard textbook on political economy; but the world’s loudest cry to-day is for justice. Our quarrels are not disputes between the “haves” and the “have-nots,” nor debates as to the distribution of profits, but a determined fight to find room enough for the soul-expansion of every man, woman and child in the world. We have at last perceived that “man does not live by bread alone”.

The intensity of the new passion brings its own dangers, and we shall make a tragic mistake if we permit resentments to work injustices. The Allies cannot afford to treat their fallen enemy ungenerously. Demos cannot raise itself above the moral law. The service of the whole is the privilege of each. Unfortunately, through lack of adequate education, men are still strangers to themselves, to their chief responsibilities and their happiest satisfactions. They are, however, dimly beginning to understand something of the spirit of St. Francis of Assisi: St. Francis looked upon his feathered, hairy, scaly companions of the woods as his “little brothers”. The Divine Life, in them as in him, gave them this equality, although their

functions differed. Men are born with differing capacities, and with desires varying with their mental outlook. Had we added no artificial inequalities to these which are congenital, we should have found no difficulty in living together comfortably and harmoniously. A perfect endowment is the heritage of none. Each is the complement of his neighbour.

If money and passion for power had not obtained an unholy paramourcy in our thoughts, we should have perceived these truths a long time ago, and have avoided much unnecessary suffering. The exaltation of money, as our only purchasing power, has driven man from his roof-gardens to his cellars, and caused a fall in all the values of life. Reconstruction commences with fresh definitions.

II

Men neither think, feel, nor aspire alike. Some find their best joy in their own thoughts, *e.g.*, writers, educators, and artists of all kinds. These want auditors as a matter of course, their most natural compensation being affection, applause, appreciation, respect; but their message deteriorates as it becomes entangled with finance. Few will deny that here is a type which, in any scientifically constructed society, should be lifted above monetary considerations.

The thoughts of a second type of mind centre on men. They form the administrative type—the legislator, the company director, the organiser, the general, etc. With minds of this order also, financial rewards are secondary—or, if primary, their work rapidly deteriorates; but as matters are now arranged, neither group can ignore bank balances. The foreign missionary who receives support from his home Board, irrespective of the nature or quality of his work in relation to that of his colleagues, suggests the ideal for these two types

A third group find themselves most readily when they are handling goods or disbursing large sums of money. They are impressed by the physical needs of mankind. They engage in commerce. Owing to the complexities of modern civilisation, the happiness of the majority depends more on the altruism of the skilled producer and the distributor than on the work of either class one or two. For this reason merchants have been abused more than others; but, as the trader shares the One Divine Life with his fellows, it is a question whether he is naturally more mercenary, or whether, when he appears to be so, it is simply that he is succumbing to unnatural influences. Wealth comes to him more easily than to those following other occupations, and conditions compel him to manage all things with an eye to the ledger. Hence he produces for profit. Yet even the business man is never entirely hired by money. Money is an accident rather than an essential of the situation. Millionaires and multi-millionaires will continue toiling long after they have satiated every desire for riches. They, too, find themselves in their work. Were their business taken from them and their bank accounts left undisturbed, they would lose the joy of life; on the other hand, if they lost all material wealth but were allowed full opportunity to restore their fallen fortunes, they would still be happy.

There remains yet a fourth division of the human *gens*. It embraces the many who think best with their hands, who incline more to manual than to intellectual employment. Their natural compensation is play and amusements of sorts, ranging from grosser sensual gratifications to pleasures which are purely æsthetic. Again, here, as with the other groups, it is congenial labour ending in some suitable recreation, rather than coin, that is the goal; and, as with groups one and two, so with groups three and four, better work would be done if, as in the army, the worker were paid, instead of payment, the price of work.

Only one additional remark need be attached to this classification. If the financial fulcrum were out of the way, the question of non-employment would seldom arise. Unemployment does not mean insufficiency of work, but the difficulty of so shifting the compensation balance that all shall find in their work the indemnification which satisfies them.

We have, unfortunately, lost sight of this basic truth. While the events of 1914—1918, with their natural aftermath, have shaken our sense of security, they have not fully awakened us to a true estimate of the nature of things. Cinderella dreams of the Prince's ball, but the fairy godmother does not appear. In order to clarify our ideas let us think of humanity as a tree. A tree has one root, its sap ascends through a single trunk, but reaches to branches, twigs, leaves, flowers, fruits. The morphology of the tree during its passage from the soil to the sky is transformed, but its varied metamorphoses are but the effluences of a unitary life. The tree is a picture of mankind; and, as each of the four main divisions of the human race, with their innumerable subdivisions, are properly apportioned as to work and the satisfaction which arises from the right sort of work, the development of society will be commensurate with the normal many-sidedness of the giant oak or elm.

III

In a New Year's message to the British Empire, published over the signatures of the British Prime Minister and the Premiers of Canada, Australia, South Africa, Newfoundland, and New Zealand, there occurs the following statement:

Neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them . . . The co-operation which the League of Nations explicitly exists to fashion will become operative in so far as the consenting peoples have the spirit of goodwill. And the spirit

of goodwill among men rests on spiritual forces; the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the Fatherhood of God. In a recognition of the facts of that Fatherhood and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered, harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere

For the first time the British peoples have been officially summoned to correct their definitions. The call should meet with a response which is universal. America, as much as England and her Colonies, has been deceived by gross materialism. The obsession has made partners double fists when they should have clasped hands. Neglect of the "divine purpose" has led to the folly of correcting class legislation by granting opposing privileges to another class, while the Great Unorganised, whose rights are as inalienable as those of Capitalists and Unionists, but who are themselves neither the one nor the other, suffer from the prerogatives of both. Thus, although the accumulations of some bear little proportion to their services, the earnings of others are less than their deserts. We have plunged hysterically into the minutiae of arrangement before arriving at assured agreements as to fundamental principles.

In any spiritual social State, adapted to the spiritual constitution of man, the sphere of the operation of money would certainly be restricted. It might continue to circulate, but it would be degraded to a lower rank. To endeavour at this juncture to say what should be the exact status of money would be a premature effort. The determining factors would depend on the scheme of management and the principles of government adopted; but, by way of illustration and not as a part of the argument, I pause to show how comparatively easy it would be to revert to that now far distant period suggested by the word "usury". Usury simply means the use of money, and hence the practice of the use of money. If money earned

no interest, it would be no more than a convenient medium of exchange for facilitating distribution. Gold would circulate, but the money market would go. If there were, however, a new spirit of brotherhood, a new conscience as to the rights of men, a new interest in work, and a new idea of justice in regard to reward, lovingkindness and duty would take the place of *per centum* and profits. Capital would doubtless remain, as, if gold and silver continued the medium of exchange, the means of starting or of carrying on expensive enterprises would be otherwise unavailable.

With money no longer accumulating money because interest had been abolished, capital would be obtained as an army on active service obtains its supplies. Responsible army officers send requisitions through the proper channels, and the goods arrive, or do not arrive, as the case may be; but in any event the requisitioning body does not pay. What the Commissary-General demands is not money, but proof that the articles requisitioned are necessities. In the same way, interest on loans being no longer possible, capital would be applied for at the competent office, which would be under the direction of either class two or three. In lieu of interest it would have to be shown that the application was for the public good. In other words, capital would be handed out on principles similar to those governing the granting of monopolies to inventors by the Patent Office.

These considerations are, however, aside from our theme, and the subject may be dismissed in the words of that genial creation of Charles Dickens, our friend Cap'n Cuttle: "The bearings of this observation lays in the application of it."

IV

It only remains to show how values can be reconstructed. We dare not remain indifferent to their existing futilities.

Even medicine, since the discovery of hormones, chalones, vitamins, etc., is going behind the material, paying less attention to the microbe, and giving more thought to the conditions which enable the microbe to develop and prevail. Society cannot do otherwise in relation to civic affairs. We may be unable to wave the magician's wand and change everything overnight, but we can make sure that posterity shall live in a better world than that which we now know. The growing generation must be taught to live intelligently with well thought-out ideals. They must learn that there is one special line of activity for each person in the world by means of which he or she can find the self more readily than in any other kind of work. When, in the home and in the school, all are trained with this fact in mind, young people on entering manhood will naturally follow that particular sphere of labour for which by temperament and their own hereditary past they are best fitted, and will escape the prosaic boredom of the commonplace which is now threatening social stability. This accomplished, the soil in which discontent can grow will be very shallow. Those who are accustomed to think and work ideally will multiply. Those who are dissatisfied with their lot will rapidly diminish. Now, through the entanglement of their minds with occupations which are uncongenial, the best is smothered. But when new motives in society have made cleaner paths for the earnest steps of youth, middle age will produce a more promising life-crop, and old age will be a fruitful period, gathering around itself the aspirations of the rising generation and directing them in accord with its own longer experience. We dream of a better world. Behold, the materials for its reconstruction are at hand

If all that has been here said is indeed so, surely we need a new band of enthusiasts who have caught a glimpse of the splendours of life and of the magnificent opportunities before all who make it their life work to mould the opinions and

mental outlook of the young. It is men and women of this stamp who will relieve the next generation of the prosaic boredom of the commonplace—everywhere rising up around us in resentful discontent, threatening our social stability. Our schools must be remodelled, and the moral superiority of a new moral order, such as that outlined in this article, made the sign-manual of education. The change would be comparable to the industrial revolution made possible by the automobile.

The giant strides of a hideous modernity are threatening our cherished deliberative culture, and it becomes a matter of the gravest concern whether all should not be kept under tuition until the age of twenty-one, and the practice of allowing learners to be also earners allowed to fall into disusage. A lengthened school term would secure young brains from undue pressure at a time when the mental powers require long periods of dormancy. It would also permit recreative pursuits to form a part of the day's work, instead of being hurried intervals snatched from study hours. A slower acquisition of the necessary knowledge would enable the young person to assimilate naturally, and as a matter of course, the new social standards. Civic ideals in the school should always be in advance of those in practice by the State.

Let the four divisions of mankind (*viz.*, the man who lives with his own thoughts, the man whose thoughts live with men, the man who prefers to handle goods or to control money, and the man who thinks best with his hands) be the skeleton around which school curricula are built, and let the bases of character and culture, without reference to organised religion, be the foundation of all instruction, nothing being given by the teacher without conscious thought on the part of the pupil; let the child be encouraged to follow as many hobbies as it desires, and the young man and the young woman, towards the close of their school careers, be guided by expert directors to the selection of the task which Nature has

apparently written against their names—and quite a new type of thinker will rapidly develop, a generation into whose hands the future of the world may be committed without misgiving. This is the only way to make the world safe for democracy, or democracy safe for the world.

Nerve-matter in youth is facile. Animals in a state of captivity, fed from the beginning with a strange diet, will starve rather than afterwards accept the food which is natural to their species. What men think and do when they have grown up, depends on the training they received when children. The English race has an exaggerated respect for established institutions; Americans pride themselves on breaking with the past, and care more for originality than for what has been. Again, British reserve is a decided contrast to Italian fluency; also in the average Italian writing there is a brilliancy which is absent from Anglo-Saxon models. Yet if the English child were trained in an Italian school, and the American raised under English tutors, or if the Italian were sent to school in the U.S.A. and there were no counter home-influences, their respective racial characteristics would be lost in the alien environment. The English child would display the Italian brilliancy, the American the British conservatism, the Italian the American practical bent of mind. This slight study in comparative education has been introduced to emphasise that if we formulate our ideals clearly, our children will make them realities. It may be that, owing to the selfishness of man, conscience is frequently a barrier to success, and love an obstacle to woman's ambition, but this is but a phase of the general distortion, attributable to our wrongful placing of life's values. All would have been different had we, in our impressionable years, received a more scientific, a more moral training. Every criminal is some one else's unsuspected neglect; every saint is some one else's unsuspected goodness. It is the same principle as that voiced

by the Christian Apostle: "As in Adam all die, so in Christ shall all be made alive." It was written into the legal code of the late Manchu dynasty of China that fathers were legally held responsible for the acts of their sons, even after the son had long attained his majority.

The most fitting conclusion for what I have written is the following excerpt from Ruskin's *Unto this Last*

Nevertheless, it is open, I repeat, to serious question, which I leave to the reader's pondering, whether among national manufactures, that of souls of a good quality may not at last turn out a quite lucrative one? Nay, in some far-away and undreamt-of hour, I can imagine that England may cast all thoughts of purposive wealth back to the barbaric nations among whom they first arose; and that, while the sands of Indus and the adamant on Golconda may yet stiffen the housings of the charger, and flash from the turban of the slave, she, as the Christian mother, may at last attain to the virtue of the treasures of a heathen one, and be able to lead forth her sons saying: "These are my jewels."

C. Spurgeon Medhurst

POETRY AND SYMBOLISM

By HERBRAND WILLIAMS

IN order to examine the nature of poetry and to study its symbolism, let us consider it from two differing points of view, from above and from below as it were, from the life-side and from the form-side, in some such manner as we are taught in our occult studies to regard life itself. Let us first attempt to realise something of the ideas which the poet is trying to express; we may next study his method of translating those ideas to our limited waking consciousness, the development of his symbolism, and the laws under which he constructs his form; and finally we shall be able to some extent to estimate the value of the study of Art, and its place in our evolution.

A great thinker once defined poetry as "the Reason speaking creatively by Beauty," and went on to describe it as "synthesising all the arts in the realm of imagination, which is the creative world, and sending down thence the inspiration which evolves them into ever new types of the One Beauty". That we may understand this definition, let us turn to the Platonic system of philosophy, and apply thereto certain occult principles taught at the present day:

Now Plato held that above the shifting, ever-changing forms of the lower worlds, there is a plane—to use our modern term—on which are to be found the Ideas, of which those forms are but the transitory expression, but the shadows of Reality. In the Seventh Book of the *Republic* he gives us a beautiful allegory—of a cave, in which men are bound with their backs to the light, so that they can in no wise turn

towards it. There is a fire in the cave, and a low wall before the captives, behind which men are carrying vessels and images, even as players carry puppets in a show. All that the prisoners can see is but their own shadows, the shadows of one another, and the flickering forms of the images, cast on the walls of the cave by the light of the fire. And he describes how, when one of the captives comes to be released from his bonds, he turns stumbling towards the light, and is blinded thereby, and conceives that the shadows which he is accustomed to behold in the cave are more real than the true objects to which his attention is now turned. Gradually, however, he begins to distinguish the true from the false, and, as his power of vision grows stronger, he will contemplate not only the Ideas behind the forms, but also the Light of the Sun, which is the cause of all manifestation. And if he should at this point return to the cave, he would be dazzled once more on entering its gloom, and would appear but a fool to the dwellers therein, who know only the shadows, and who can discern naught of the Reality which gives them even the semblance of life that they possess. This is a myth of human existence in the world. The cave is the Hall of Ignorance in which we live and die; the Ideas can only be perceived by him who strives to reach the plane on which they are to be found; and the sun is the symbol of the Sun of Wisdom, the One Divine Self, the true Noumenon behind all phenomena, the living Heart of all things.

The same doctrine is taught in the *Phædrus*:

Now of the heaven which is above the heavens, no earthly poet has sung or ever will sing in a worthy manner. But I must tell, for I am bound to speak truly when speaking of the Truth. The colourless and formless and intangible essence is visible to the mind (*manas*), which is the only lord of the soul. Circling around this in the region above the heavens (the causal plane) is the place of true knowledge. And as the Divine Intelligence and that of every other Soul that is rightly nourished, is fed upon Mind and pure knowledge, such an intelligent Soul is glad at once more beholding Being . . . she beholds Justice, Temperance and Knowledge absolute, not in the

form of generation and relation, which men call existence, but Knowledge absolute is Existence absolute; and beholding other existences in like manner, and feeding upon them, she passes down into the interior of the heavens and returns home . . .

Phaedrus, tr. JOWETT

Plotinus, too, elaborates this Theory of the Ideas in his *Treatise on the Beautiful*, wherein he lays down a canon as to the nature of artistic inspiration. He says:

Where the Forming Idea has entered, it has grouped and coordinated what from a diversity of parts was to become a unity; it has wrought the diversity to a singly determined reality, stamping upon it the unity of harmonious coherence; for the Idea is a unity and what it shapes must become a unity in the degree possible to what is formed from diversity. And on what has been thus brought to unity, Beauty enthrones itself, giving itself to the parts as to the sum; when it lights on a natural unity indistinguishable into parts, then it gives itself to that whole: it is much as there is the beauty, conferred by Art, of all a house with all its parts, and the beauty that some natural quality may give to a single stone.

And thus it is that the material thing becomes beautiful, by partaking of the Reason that flows from the Divine. (Sixth Treatise of First *Ennead*, tr. STEPHEN MCKENNA.)

I will give but one quotation more, and that from a very different source, though here too we may trace the Platonic inspiration. William Blake, perhaps the greatest of English mystical poets, and the "Chanticleer of the new dawn," as W. B. Yeats says of him, has written:

The world of imagination is the world of Eternity. It is the Divine Bosom into which we shall all go after the death of the vegetated body. The world of Imagination is infinite and eternal, whereas the world of generation and vegetation is finite and temporal. There exist in that eternal world the eternal realities of everything which we see reflected in the vegetable glass of nature.

We could give quotation upon quotation to show how widespread is this Doctrine of Ideas in the philosophy of the world, both Eastern and Western, but we have now sufficient material for our present purpose. Let us therefore proceed to apply this doctrine to the study of poetry.

In the days of Plato and Plotinus, the keys to the inner planes of nature were guarded in the Schools of the Mysteries, but now much which has hitherto been kept secret is being given

openly to the world ; thus we may more easily find the clue to the teachings of the great occultists of the past. We have certain hints about the nature of poetic inspiration scattered throughout the writings of occultists of our own time. There is an experience related by Mr. Johan van Manen, which has been annotated by Bishop Leadbeater. in which, during a temporary unification of the consciousness of the ego with that of the personality, he perceived an idea simultaneously as a picture and as a poem. It would seem that to the ego this is but one mode of perception, though to us it appears twofold.

We have heard also how the Great Ones, working on the first subdivision of the causal level, send forth ideas, which are apprehended by the sensitive soul, and being reflected through the personality into the lower worlds, become Art, or literature, music or architecture, according to the temperament of the recipient and the nature of the idea.

It would seem, therefore—and here we can but dimly guess—that the Platonic World of Ideas refers, in one of its aspects at least, to the world of abstract thought, the causal plane, the dwelling-place of the ego, where are to be found the archetypes of the forms that we know on the denser planes of being—

There the Eternals are, and there
The Good, the Lovely, and the True,
And Types whose earthly copies were
The foolish broken things we knew.

—as Rupert Brooke wrote ; that the consciousness of the poet at the moment of inspiration is temporarily united with that of the ego, his true Self, and he is thus able in some measure to perceive the Eternal Ideas of that plane, either mediately or immediately, according to his development ; that he endeavours permanently to retain what he has seen by creating a symbolical form which is capable to some degree of reflecting it, so that others in their turn may understand, who have not as yet his power of vision. Just as the idea of “triangle” or “tree”

comprises an infinite number of ever-changing forms on these lower planes, so it may be that the ideas with which the poet comes into contact are represented by many differing modes of expression in the great body of the world's Art.

Critics will tell us that the true criterion of Art is whether or no the artist possesses a great personality—an artistic personality as distinct from what we call the “personality” or “character” of the individual; that a true artist can see and express more of reality in the face, shall we say, of an old peasant woman, than many a lesser man would find in that of the greatest character in history. The true artist sees in that old woman something of the light and shade, the joy and sorrow, the pathos and richness of life itself; he has interpreted to others something which he has perceived by the light of his inner vision, and which, if we would but look with open eyes, we would find in many things that seem to us but common and dull. This “artistic personality” seems to be that power of mental vision which is born from the exaltation of consciousness which we have attempted to describe above.

We see, too, in the greatest poetry a glimpse of a still richer goal; we can trace in the noblest Art something of that realisation of the essential Unity of all Life which is ever the accompaniment of the unfolding of the intuitional principle, that Vision of the Sun of which Plato speaks in his allegory, that Oneness which enfolds within Itself all knowledge, all ideas—the Self within every living thing. This is the true life-side of Art, and it is, we are told, to be the heritage of all men in time to come. Art is in very truth the Divine Reason speaking creatively by beauty, the reflection of that Impulse which brought the worlds into being; and every true poem should be, and can be, a channel through which the One Everlasting Beauty may be reached by the earnest seeker.

We must now consider the method of expressing these ideas, so that they may be comprehended, at least in some

degree, by others who have not as yet seen them in their reality. No poet can ever fully translate his idea in all its pristine beauty, for even as no number of plane squares can ever make a cube—for a new dimension is involved—so too, no number of symbols, however lovely, can adequately express the radiant glory of the poet's original concept. Shelley points out this difficulty in his defence of poetry :

Poetry is not like reasoning, a power to be exerted according to the determination of the will. A man cannot say : " I will compose poetry " The greatest poet even cannot say it ; for the mind in creation is as a fading coal, which some invisible influence, like an inconstant wind, awakens to transitory brightness ; this power arises from within, like the colour of a flower, which fades and changes as it is developed, and the conscious portions of our nature are unprophetic either of its approach or its departure. Could this influence be durable in its original purity and force, it is impossible to predict the greatness of the result ; but when composition begins, inspiration is already on the decline, and the most glorious poetry that has ever been communicated to the world is probably a feeble shadow of the original conceptions of the poet.

It is obvious that ordinary language will not suffice for the purpose of this interpretation, for such language is constructed to meet the needs of the waking consciousness alone. The very words and sentences that we use have to be charged with a deeper meaning than that which ordinarily they bear, that they may become symbols, even though imperfect symbols, to hint at the ideas lying behind the intellect.

Just as we have seen that the life-side of poetry can be summed up in the word " vision," so, too, can the form-side of poetry be determined by the word " technique," and this technique will comprise all the resources at the poet's disposal for the translation of his idea. We may in some measure compare the building of this symbolical vessel to the processes of White Ceremonial Magic, wherein a form is constructed on the physical plane by means of symbols, on the etheric by means of the will, and on the astral and mental planes by the forces of emotion and thought ; so that the entire result

may serve as a vehicle for the radiation of the Hidden Light of the spiritual world, and as a means of conveying a mighty teaching to those assisting at the ceremony.

The poet, too, builds a physical form, using the ordinary language that we are accustomed to speak as a basis for his structure, just as the ceremonialist uses ordinary physical objects to serve as a focus for the power. This form is transfused and etherealised by the subtle power of emotion, which gives it beauty, and which is obtained by the use of rhythm, rhyme and assonance, vowel music and the interplay of consonants, even as the occultist employs certain mantrams to set in motion the forces that he desires. This delicate music conveys its own emotional meaning to the man's astral consciousness directly, without appealing to the mind at all. All this emotional and physical material is sustained, moulded and embellished by the power of thought, which gives it strength, coherence and accuracy. The poem must contain a surface intellectual meaning, though in some of the newer poetry this has been dispensed with, and emotion alone is used to symbolise the idea; and by means of the vast but vague power of the association of words, the poet can indicate both mentally and emotionally the more elusive portions of that which he is trying to portray. We have already seen how this rich and complex structure serves as the expression of an idea, which gives to it the crowning and essential quality of wisdom, without which all others would be of little avail.

The symbols through which a poet presents his idea may be drawn from several sources. He may take the events of the everyday life around him, and weave them into a symbolic form, to express his original concept. This method is to be found to a great extent in lyric poetry. He may employ a system of symbolism drawn from ancient literature or tradition—this was the method of the Greeks and the Elizabethans, and it is to be found principally in epic and dramatic poetry,

and especially in tragedy. Tragedy would be too terrible if its setting was taken from the everyday world in which we live. He may create an imaginary world of his own, as did Blake in his prophetic books, and people it with strange, symbolic figures, whose significance in the scheme is often obscure; or he may use the recognised symbols of some occult or mystic school, as Vergil did, and Dante and Goethe, and the creators of the pre-Renaissance mystical cycles of Europe.

In our study of poetry we must be careful to distinguish between poetry and verse. Poetry is the true art, whereas verse is but an imitation—but form without life, but a dream without reality; and we shall find both verse and poetry in the works of all the greatest poets in our literature, not even excepting Shakespeare himself. No man appears to have that Beatific Vision entirely at his command, and often a lovely form is built up, which corresponds to no idea, even though its intellectual meaning may appear to be sufficient, and though it may convey emotion to the reader. Such verse is, as it were, a mirror in which are reflected the events of its creator's own time, or others taken from the great Art of the world. Many rules have been laid down, by which we may distinguish between the two. I have heard it said—and I believe it to be true—that one great test of a real poem is the thrill felt on the first reading of it, with which comes the intuitive recognition of its inner potency. Another test is the feeling of universality, and yet another that of sincerity or depth. Those who understand will ever recognise the truth, and for the rest, no description can aid them in the slightest degree, even as no description of colour can make a blind man realise its nature. till, ceasing to be blind, he perceives it for himself.

We must be ready, too, to recognise the truth in new and strange artistic forms, that may often jar upon our sensitiveness, wherein the poet is trying to express an idea, new

perhaps to his generation, employing in his struggle to portray it what may seem to us to be a repulsive and obscure system of symbolism. And once more must we guard against that type of verse-maker who, seeing and reflecting the tendencies of his time, but blind to the higher vision, creates a similar strange form, so that he appears to the superficial eye to be in the forefront of creative art. I believe, however, that it is true that no man who has written only verse will ever live beyond his own generation.

A true poem has a genuine sacramental value, it is one of the methods of approach to the Eternal; it leads man, even as ceremonial leads him, to that Threshold where he may possess the Vision of Beauty of which Plato spoke, where he may know the Real from the Unreal, and may perceive the Light of the One both within himself and within all other forms. The greatest poets are ever those who can most completely identify themselves with humanity, in all its varying moods, in all its different grades, from the lowest up to the highest. Thus, in its deeper stages, poetry blends with Mysticism, though the methods of approach in the two systems are different. Rupert Brooke once said that at rare moments he had had glimpses of what poetry really meant, how it solved all problems of conduct and settled all questions of values.

We have considered the perception of the idea, and the building of the form to express it. We must next turn to the law underlying all systems of symbolism, the Law of Correspondences, and apply it to our study of poetry. We shall then be in a position to sum up and determine the value of poetry in our lives. Now the Law of Correspondences is to be found in all systems of occult philosophy. It was stated by the Rosicrucians in the words: "*Quod superius, sicut quod inferius*"—"As above, so below"—and modern students are taught to apply it both to dramatic and to literary forms of symbolic instruction. We may apply it also to the study of poetry, and

we shall find that it is this law which gives its great comprehensiveness to all true Art—the quality of depth, which is inherent in its very nature. We see by this that if a poet creates a true symbol of an idea, he creates a living thing, capable of a far wider range of interpretation than is often realised by its creator. It can be applied to many different grades or orders of experience; it may refer to the personal environment of the individual, to the trials and conquests of his own soul; or it may envisage the spiritual condition of a nation or a world, or may even reflect the creation of a universe. We are told that to every occult symbol there are seven keys, opening the doors of seven orders of experience, and it may well be true that there are many such layers of teaching enfolded within the symbols of poetry. It is true that these symbols are less clear-cut and more “fluidic” than those of Occultism, but none the less this law may apply to them also; and thus from Art each man may draw the living water that he needs for his own soul’s growth, at whatever stage of development he may chance to be, without fear that it can ever fail him or run dry, for its source is fixed in the eternal. It is this law which gives its great potency to Art, I think, which makes it of such inestimable value in the lives of men.

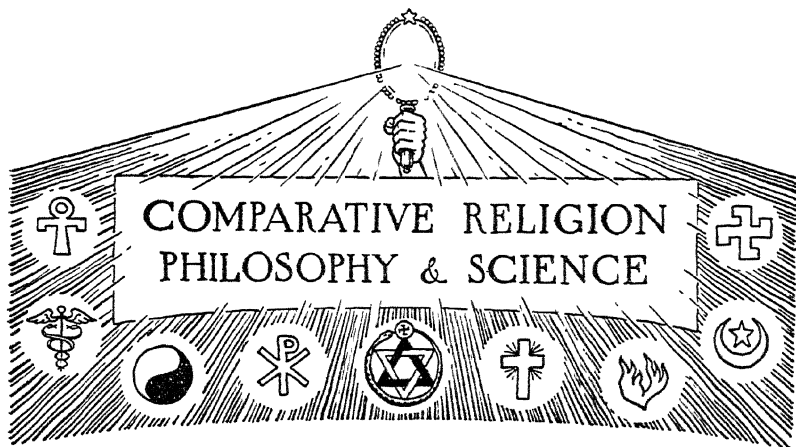
The realisation of Art in our lives is, we are told, necessary to each one of us at a certain stage of our evolution. It is one of the means by which we unfold the higher faculties of the soul, by which we purify and refine our subtler bodies, making them more responsive vehicles through which our true Selves can manifest. And as we refine ourselves, as we purify the lower nature, so do we allow the Light within to shine through, till we stand as radiant channels of the One Eternal Beauty for the uplifting of the souls of men. As in the Church there is a priesthood of the laity, so is there in Art also. We cannot all create—that is a higher power, and is given to but a few in our day—but we can all appreciate, and

thus hasten on our own development and that of others. But each must tread the Hidden Ways of Beauty alone—none can do more than point out the road—for we must rely upon our own intuition, upon our own power of soul. It is only when a man seeks for the inner meaning of poetry for himself, that he can in any way come into touch with the Reality behind it. “A truth is not a truth for him, nor a revelation a revelation, until he has seen it to be true for himself. As a man grows into spirituality, so will he grow into the perception of Truth.” These words were written of the danger of dogmatic teaching in religion, but I think they apply equally well to the study of Art. As we grow in spirituality, as we begin to come into touch with modes of vibration higher than the physical, through our meditation, through our study, through our life, so do we appreciate ever more deeply the great Art of the world; so, too, do we perceive ever richer beauty in the common things around us. Even so shall we develop, until we ourselves become that Beauty, and lose ourselves to find Eternal Life, and know in very fact the One Dark Truth, the Heart of Silence, the Hidden Mystery, the God that is seated within the innermost Shrine of all.

And this end is foreshadowed by Plato :

He who has been thus far instructed in the things of love, and who has learned to see the Beautiful in due order and succession, when he comes towards the end will suddenly perceive a nature of wondrous Beauty. . . . Beauty absolute, separate, simple and everlasting, which without diminution and without increase is imparted to the ever growing and perishing beauties of all other things.¹

Herbrand Williams



THE CULTURAL UNITY OF ASIA¹

By JAMES H. COUSINS

Asia is one. The Himālayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life.

THESE words form the first paragraph of a book entitled *The Ideals of the East*, which was published in England in 1903. The writer of the book was Kakuzo Okakura, a Japanese scholar and artist of world-wide travel, who was sent to Europe and America by the Japanese Government in order to enquire into Western arts, and returned a firm

¹ A lecture delivered at the Convention of the Theosophical Society, at Adyar, 1920.

opponent of the westernisation then setting in in Japan, through which she threatened to barter her birthright of Asian culture for the poor exchange of material prosperity as it is valued in non-Asian countries.

I take this paragraph as the key-note of this study, because, when I first read it after my return from a year's travel and work in the Far East, it gathered to a focus the clear but unrelated reflections which my mind had taken with regard to the cultural life which I had contacted—the culture of China and Korea touched lightly on the way to and fro, and the culture of Japan lived with intimately for ten months. Everywhere I was aware of elusive and flickering indications which led back through external differences to internal relationships, with glimpses of some deeply hidden root in which differences and relationships were united, a root whose name I perceived to be Asia. Everywhere also I heard expressions of reverence for India, and was told that no person had ever received such a welcome as a visitor from the sacred land several years ago—Rabindranath Tagore. Indeed, just as the Christian of the British Isles looks to Palestine as the Holy Land, his spiritual Motherland, so does the Buddhist of the Japanese Isles to India. And out of these things arose the mental image of a Great Being, having a mighty brain from which came forth the ideas that took to themselves incarnation in the religions of Eastern Asia—Hindūism and Buddhism—with their intuition, their intellectual adventure, their elaborate psychology; a Being having also a mighty heart through which thrilled the impulses that made for themselves instruments of expression in the religions of Western Asia—Christianity and Islām—with their fervour of devotion, their warmth of humanity, and their emphasis on action.

Asia is indeed one, and unique, in her mothering of the world's religious aspirations. But it is not our purpose to study the rise and history of religions as such; our aim,

rather, is to study that intermediate activity of humanity which lies between its religious function and its daily life ; the activity of culture, in which the glimpses and urge of a deeper life are expressed through the symbolism of the life that we know—in literature which uses words and images drawn from everyday life for the expression of a life beyond the day : and the arts which take the sounds and colours of nature as means to the disclosure of “ a light that never was on sea or land ”. We have apprehended the truth that there is a vast culture which bears the stamp of a quality which we have come to recognise as Asian ; and the question raises its head . “ What is that quality ? Can it be put into a memorable phrase ? How has that inner quality shown itself geographically as to its sources, and historically as to its expression in the things of life ? ”

Okakura answers the first question. “ The common inheritance of every Asiatic race,” he says, “ is love for the Ultimate and Universal,” as distinguished from love for the Particular, which is expressed by races outside Asia. He also gives us a clue to the answer to the geographical and historical question when he states that it is this love for the Ultimate and Universal that has enabled the Asian races to produce all the great religions of the world. In other words, the elaboration of the religions of the world which have stood the test of time was given to Asia because she was fundamentally religious. She expressed herself naturally in religion, while other peoples have had to take over one or other of the religions of Asia in order to express themselves. That fundamental religiousness of Asia shows itself in every atom of her life where it is truly Asian ; so that the study of the geographical rise and historical development of Asian culture, with a view to realising its unity, must take into account the history of religion, since religion is both the shaper and the carrier of Asian culture. Let us glance, then, at the geographical rise of the great religions.

On the tableland of eastern Persia, away back in the mists of antiquity, arose the primeval Āryan religion. From its ancient home it passed into Europe, and built up, in contact with early cults, the primitive religions of Greece, Rome, Germany, Scandinavia, and the British Isles. These early religions have passed away, leaving hardly a trace of themselves in the life of to-day, but leaving certain cultural tendencies and aptitudes that may be seen by those who have opened eyes. One example will indicate these tendencies and aptitudes. When Saint Patrick carried the Christian gospel to Ireland in the fourth century, he found a people with a spiritual instinct so acute that it regarded the new teaching as but a variant of the old Celtic teaching, and merged the old Āryan Faith with the new Faith—that was also Asian. For several centuries the old Brehon laws of Ireland (with their close affinities to Vedic laws, as shown by the jurist Mayne in his book *Ancient Institutions*) existed, but were ultimately overthrown by the Roman law of England in the seventeenth century. So subtly, however, had the Āryan influence intermingled with the culture of Ireland, that when once again, at the opening of the twentieth century, the ancient Asian spirit touched Ireland through the philosophy of India as conveyed to it through the works of Edwin Arnold and the Theosophical Society, there was an immediate response. Two poets (Æ and Yeats) found their inmost nature expressed in the Indian modes. They found also the spiritual truths that Asia had given to the world reflected in the old myths and legends of Ireland; and out of their illumination and enthusiastic response arose the Irish Literary and Dramatic Revival whose influence at its highest was purely spiritual.

On the Iranian plateau the Aryan genius expressed itself also in the Zoroastrian religion. From Iran the same genius passed over into India, and gave out the Vedās. Out of those

arose Hindūism, which absorbed the old Dravidian culture. And out of Hindūism arose Buddhism.

Geographically, the next neighbour to the primitive Āryan culture is the Semitic. From its home in Western Asia it sent out the original Arabic, Hebraic and Ethiopian (African) religions. Through the Arabic the spirit of Asia passed into Islām, and through the Hebrew into Christianity; and through Christianity the spirit of Asia once again found its way across Europe, and thence to America. To-day America is sending Christianity to Asia—sending spiritual coals to the spiritual Newcastle! Thus the Āryan chain encircles the globe; and the spirit of Asia which, in the guise of Christianity, went on pilgrimage to “take up the white man’s burden” of care for the Particular, returns to its ancestral home to find its highest interpretation and fulfilment in the Asian “love of the Ultimate and Universal” which is the deepest truth of Christianity and of Asia.

In Eastern Asia the primitive Mongolian religions were supplanted in China by the philosophical systems of Taoism and Confucianism. In Japan the cult of ancestor-worship remains under the name of Shinto, the Way of the Gods. In both China and Japan, Buddhism took root and flourished after it had migrated from its birthplace in India.

Four great religions, therefore, remain—Hindūism, Buddhism, Christianity, Islām—and all these arose in Asia. Out of these arose four distinctive types of culture, and during the ages that have elapsed since the distant Vedic era, the spirit of Asia has endeavoured through interchange to make what was one in origin approach towards unity in expression. Hindūism remained the fixed point, with its tendency to assimilate all to itself. Buddhism, Christianity and Islām moved outwards, seeking to give themselves to all, carrying with them their accumulated treasures of literature, science and art. Let us follow some of the main threads in the weaving of the vast web of Asian culture.

As far back as the fifth century B.C., traders from China reached India through Burma and Assam, and opened the path by which Indian ideas of self-discipline by yoga practice reached China and influenced the cult of Taoism which was then defining itself.

In the year 139 B.C., during the Han dynasty, a Chinese envoy went across Central Asia to the River Oxus and there found goods for sale which he recognised as products of his own State. He found on enquiry that they came from India. This matter of trade with Western India was deemed of sufficient importance to be reported to the Emperor of China; but there was another thing which in the light of the future was of still greater importance, which was mentioned to the Emperor: that was—an Indian religion known as Buddhism. This report was made in 126 B.C. Half a century later, Buddhism was introduced officially into China by the Emperor Ming Ti, as the outcome of a dream which he followed up with a deputation to India. The deputation returned with two Buddhist priests who brought Sanskrit books and sacred pictures. A temple was built, and it and the imperial palace were decorated with copies of the pictures. Thus began the Buddhist influence in Chinese art which ultimately mastered it, and has characterised it to the present day.

For some time the trade route across Asia was closed by the Parthian (Persian) wars, but when it was reopened there went into China by it a number of Buddhist monks. These monks went from Persia and Eastern Turkestan, from which fact we learn that Indian cultural influence had passed across the mountains in Western Asia over the ancient trade routes that had carried the wares of China to the region of the Oxus.

Between the middle of the third century A.D. and the end of the sixth, China was ruled by Tartar dynasties who made Buddhism the official religion of China, and in the wake

of their expansion westward carried the cultural influence of Buddhism as far as Russia.

During the Tang dynasty (A.D. 618—907), when the Chinese Empire was consolidated, and Buddhism, which had been dethroned in India, made its home in China, there was much cultural change between the two countries. Refugee priests and artists from India found sanctuary in China. Three thousand Indian monks and ten thousand Indian families lived at one time in the Chinese capital, Lo Yang. These immigrants brought with them the perfect art-tradition of Ajanta and Ellora. They also gave a phonetic value to the Chinese characters for writing, and out of this innovation arose subsequently the Japanese syllabary which is at present in use. At the same time bands of Chinese pilgrims found their way to the holy places of Buddhism in India, collected mementoes and writings, and put on record the early geography of India.

The Tang dynasty was broken up by feudal powers in five phases. Three of these powers were Turkish, and make another link between the culture of Eastern and Western Asia. After half a century of turmoil and change, the Sung dynasty (A.D. 960—1280) reunited China. Peace reigned, and the cultural elements that had been gathered up in the previous thousand years began the process of give and take that has been the feature of religious interpretation and philosophical discussion in Asian hands. Confucianism, the traditional socialistic philosophy of the northern Chinese Tartars, was broadened. It took in elements from the Taoism of the South which had been influenced by Indian ideas. It gave out, through contact with the Arabs, the determinist idea that Islām afterwards systematised. Thus the cultural threads were woven. In the controversies during the Sung period between the socialistic philosophy of Confucius and the individualistic philosophy of Taoism, the rivalry, though it had economic implications, was maintained at the level of the

intellect. The Asian idea of human unity rooted in the Spirit, with its practical application in a human comradeship that existed in the nature of things and was not contingent on adherence to any creed, had been epitomised out of the floating traditions of the people of Northern China five hundred years before Christ. It had exerted its influence for fifteen hundred years, and had infused through the whole Chinese body politic the idea of communal service. Europe was astonished in 1912 at what it regarded as the most backward of nations suddenly taking up the most advanced of political systems when it became a republic; but China had been a republic in all but name for a thousand years, a republic of mutual service and democratic spirit in the mass of the people.

While Confucianism and Taoism were rivals in philosophical statement, they were mutual encouragers of the arts. Confucianism saw in the arts a short way to the living of an artistic life, a life compounded of social harmony and beauty. Music, no less than men, acted as conciliatory ambassadors between groups of persons who had matters of difference between them. Poetry was made a happy link between political parties. Painting aided right personal conduct. Taoism laid stress on the arts as means to spiritual illumination; and out of Taoism, with its tincture of Indian Buddhism, arose later some of the distinctive classical art-forms in Japan.

At the close of the thirteenth century the Mongolians overthrew the Sung dynasty, and scattered to the winds of Asia the fruits of a millennium's cultural evolution. But you cannot scatter fruits without scattering the seeds that they contain, and we learn that, about 1256, a hundred Chinese artificers with their families were taken by one of the Mongol chiefs to Persia to prosecute their appreciated craft. In exchange for them some elements in Western Asiatic art found their way to China, and showed themselves in Arabic scrolls on early Chinese painted porcelain.

So much for the weaving of one aspect of Asian culture into the national fabric of another Asian people through the culture-bearing medium of the Indian religion of Buddhism. Let us look briefly at the interweaving process in the arts themselves. We have seen that the influence of India on Chinese art began in the first century B.C. with the official carrying of Buddhism to China. Chinese palaces were then transformed by enthusiastic rulers into Buddhist temples, and temples and palaces were decorated after the Indian manner according to the paintings and images carried from India by the first Buddhist missionaries to China. Afterwards began the process of variation that is the delight of the student of cultural migration. The original canopy or umbrella of early Buddhist ceremonial, multiplied to indicate rank, passed through the stone *stūpa* of Buddhist architecture into the wooden pagoda of China and later of Japan. Buddhist legend found its way into wall-carvings in stone. Large figures of the Buddha and the Bodhisattva were set up. As time went on, and the re-absorption of Buddhism into Hinduism in India set free the art-genius of Hinduism (while Hinduism as a religion remained at home) representations of ideas not originally in Buddhist art made their appearance—the *garuda* (bird), the seven-headed *nāga*, the four Mahārājas, Dhṛtarāshtra, and other figures. Thus Hindu art joined hands with Buddhist art in China. But it did not stop there. It influenced the old Chinese cult of Taoism to such an extent that Taoist temples were copied from Buddhist temples, and their interior decorations made after the Buddhist manner. The Indian style was transformed into the Chinese. Even the later distinctive Muhammadan style in architecture is masked by an exterior in the Chinese style.

In other arts and crafts there are the tokens of cultural exchange between India and China, but a detailed reference to them would overweight our study.

We have to hark back to the middle of the fourth century A.D. in order to take up another of the main threads in the web of Asian culture. The Tartar dynasty was then in the seat of Chinese sovereignty. It had adopted Buddhism as the official religion. It carried its influence as far west as Russia, where still there are half a million Buddhists, and it was the channel for the passage of Buddhist culture into Korea, from whence it went over to Japan.

In the year A.D. 369, Korea was divided into three kingdoms—Koguryu in the north of the peninsula, Pakche in the south-west, and Silla in the south-east. From the king of one of the Chinese border kingdoms a message was sent to the king of Koguryu by a Buddhist priest (a Tibetan), recommending the new religion, and sending texts and images. The king of Koguryu accepted the religion, and appointed the priest tutor to the crown prince. The result was a stimulus to education and artistic crafts. The kingdom became such a centre of enlightenment that its neighbour kingdom of Pakche, in the year 384, asked the Emperor of China to send them a priest. This was done, the priest being an Indian of great learning and repute, Marananda. A century and a half later the king Pakche recommended the Buddhist religion to the Emperor of Japan, with wide-reaching results.

Silla, the third Korean kingdom, received Buddhism about the year 424. The missionary priest, a Dravidian Indian, lived in a cave, and at his request through the king, artists were sent for, to decorate the walls of his rock temple. These decorations remain to-day. Thus religion and art maintained their traditional Asian comradeship. But they were not alone. Science studied the starry heavens thirteen hundred years ago, from perhaps the oldest observatory still standing on earth. Wisdom and scholarship, poetry, skill in essay-writing and in calligraphy, received the highest recognition. Commerce linked the eastern peninsula of Korea with the western

peninsula of Arabia. So powerful an influence did the kingdom of Silla generate, that before its decline at the beginning of the tenth century, it ruled all Korea. It was during this era, about the year 1218, that the complete Buddhist scriptures were printed from wooden blocks, two centuries before the year in which European history would have us believe that printing was discovered in Germany.

During the succeeding dynasty of Koryu, which lasted until the end of the fourteenth century, and the dynasty of Yi, which was terminated by the Japanese annexation of Korea in 1910, the externals of Buddhist religion and art suffered degeneration; and in 1472 Buddhism was abolished, its place being taken to a considerable extent by a Western Asian religion—Christianity with a non-Asian interpretation. To-day there are signs of a Buddhist revival; and those who have observed the spirit of religious toleration which rises naturally out of the fundamental Asiatic conception of the Universal in all things, are not surprised to learn that the editor (1917) of a magazine for the revival of Buddhism in Korea was a son of an elder of the Presbyterian Church, and that the Protestant father had his Buddhist son educated in Roman Catholic schools. In a similar spirit the two sects of Korean Buddhism have worshipped together in friendly recognition of a difference of method but not of purpose; and the same spirit in the art of Asia placed variants of Brahmā and Indra as guardians of the entrance to the shrine of the Buddha.

James H. Cousins

(To be concluded)

CONSCIOUSNESS AND ACTIVITY

By S. V. R.

I WISH to present in this paper a view of the relation of consciousness to activity and the relation of both to religion. I regard consciousness and activity as reflections of each other in the boundary of the human soul. It is possible to regard either as the reality and the other as its reflection, and according as we take one or the other as the reality we build up different systems of philosophy and religion.

2. The simplest form of consciousness is the sense-consciousness, and the simplest form of activity is the sense-activity. Sense-life—the inner life is consciousness and the outer life is activity—is the dividing region between higher forms of consciousness and higher forms of activity. The common boundary of sense-consciousness and of sense-activity is what may be called the boundary of the human soul, for when you pass from consciousness to activity you pass from within the soul without. The sense-life of a man is like the point where two straight lines or two areas or two volumes meet.

3. Desire is the next higher development of consciousness. You have the simple desires of a man for himself and his desires as part of an organic group of human beings—a family, a State, or the whole group of humanity. His desires as an individual man, whole in himself, lead to his economic activities. His desires as a member of an organic group of human beings, which is, however, smaller than the whole of humanity, give rise to his political activity. We trace in political science the development of a fully developed State

from the family group. His desires as a member of the human group lead to his ethical activities. Thus the consciousness which is desire leads to the purely economic, the political and the ethical activity.

In this region of activity we deal with the good and the evil—what is good or evil for the man as an individual, as a citizen and as a human being. The reflection of good and evil activities is the consciousness of right and wrong, and *vice versa*.

4. The consciousness of beauty is the next development. The corresponding activity is the artistic activity.

Next comes the consciousness of reason, which corresponds to the activity of truth in the outer world.

In both these cases man is regarded as an element of the world of matter. Æsthetics deals with the inner adjustment of this world of matter. Science deals with the outer adjustment of the matter—the world in relation to Space and Time. The material body of man is the intermediary between these forms of consciousness and activity—æsthetic and scientific. We have science divided into physical science and biological science. It deals with matter and such manifestations of life as have matter for basis.

5. We have next the consciousness of intuition. The corresponding activity is the activity in Space and Time. This is the consciousness from which Euclidean geometry and the theory of numbers are derived. When geometry deals with non-homogeneous space (*i.e.*, when it is non-Euclidean), geometry deals with matter and becomes a science.

Beyond the intuitional consciousness is the cosmic consciousness, which finds its reflection in activity as a member of a Cosmos built of life, matter, Space and Time—this Cosmos functioning as an organism in a more complex world. Cosmic philosophy deals with cosmic truth—the law of cosmic activity.

6. The religious consciousness is the highest consciousness which man, at any stage in his development, can conceive of. Godliness is an infinite consciousness and an infinite corresponding activity. Infinity is a relative term.

7. Starting from the sense-life of a human being, it is possible to study him either from the inside or from the outside. The more transparent is the boundary of his soul, the greater the correspondence between his inner life and outer life.

8. Civilisation is a process of progressive individualisation. It is the development of man into a higher and yet higher organism. It leads him from sense-activity through the economic, political, ethical, æsthetic, scientific, mathematical and philosophic activities to the highest form of life—the religious life. Civilisation is thus the outer process of man realising godliness. It is the religion of work—good, beautiful, true and righteous. The test of civilisation is thus the growing of man into goodness, beauty, truth and righteousness. The growth of civilisation implies successively the brotherhood of citizens, the brotherhood of man, the brotherhood of all matter, the brotherhood of all the Cosmos.

Europe has been attempting to develop godliness through civilisation. through the development of man into a higher and higher organism. Christianity, which teaches the doctrine of love of man for man, is thus a force which is in the direction of Europe's development. Christianity, however, deals with the highest development of man as man, *viz.*, with his development as a member of the organic group of humanity, but does not deal with his development into an element of the organic group of the material world or of something higher. Science and philosophy, which deal with entities larger than humanity, are thus out of touch with Christianity. But there is no antagonism between them and Christianity. What is needed for Christianity is its development to suit the modern advance of the life of Christian nations. It has to be developed

so as to consist, not merely of well-defined ethical truth with the more vague truth of the world beyond humanity, but so as to consist of well-defined ethical truth, plus well-defined scientific truth, plus well-defined mathematical and philosophic truth, in addition to the more vague truth of the world beyond life, matter, Space and Time. That is to say, Christianity has to recognise the life of matter and perform a further analysis of Spirit into Space and Time and Spirit beyond. The love that Christ taught towards men has to be expanded into a love towards all the universe. All love is understanding. It is not enough to deal only with humanity, as Christianity did two thousand years ago. It need hardly be noted that Europe has only imperfectly realised even the restricted religious consciousness which Christ taught. Christians have as a whole hardly yet realised the universal brotherhood of man.

9. It is also possible to develop godliness through the development of the inner life—consciousness. That is what Buddhism does. As Space may be regarded as developing from a point into an element of a line, thence into an element of an area and an element of a volume (and higher still, so far as it may be possible), so, too, the sense-consciousness of a man is like the point which, by successive additions and consolidations, becomes the desire-consciousness and thence higher forms of consciousness. Just as we take an element of a straight line as the element from which we can build up areas and volumes, so, too, desires are the elements whereby you can build up higher forms of consciousness. Thus the consciousness of family love, of patriotism and of philanthropy are developments of desires—not the annihilation of desires. As man develops into a member of a family, a citizen, a member of an organic group of humanity, so, too, his desires develop successively into various forms of consolidated desires. The development of the ethical consciousness, which is the

highest form of human consciousness, when humanity is considered as a whole by itself and not also as a part of something greater, is the disciplined development of desire. It is as untrue to consider that man gains more by selfishness than by family love, patriotism or philanthropy, as it is to consider that a man in developing his ethical nature kills his desires which are his elemental self. In building areas and volumes we do not annihilate straight lines, but on the contrary provide an infinity of them. Only we do not allow them to scatter themselves as they list, but form them into an organic group. So, too, ethical consciousness is made up of an infinity of desires consolidated into an organic group. It seems to me that the mistake of Buddhism has been to insist on the annihilation of desire. The instincts of man rebel against such a misconstrued truth. Thus Buddhism is in need of a more understanding development of consciousness, together with an emphasis on the development of activity which it has lacked.

10. Hindūism, however, as a whole, seems to me a more comprehensive attempt at attaining godliness than either Christianity or Buddhism. As in the case of the former, Hindūism preaches the doctrine of attaining godliness by means of works—good, beautiful, true and righteous. Witness the enormous development of Hindū civilisation in ancient times—the development of economics, politics and ethics; the development of art, the development of science and the development of spiritual life. As in the case of Buddhism, Hindūism also preaches the doctrine of the development of consciousness as a means of realising God. The Advaitic philosophy, which reached the position that Ātman is Brahman, passed from the lowest type of consciousness to the very highest that man can conceive. The Hindūs indeed, in the best days of Hindūism, made the most comprehensive attempt to attain godliness both within man and outside him.

11. It seems to me that the apparent victory of Hindūism over Buddhism cost its very soul. The soul of Hindūism was its balance between the inner and the outer life—between consciousness and activity. Hindūism became a one-sided religion like Buddhism, when it accepted the philosophy of the latter. The salvation of the Hindū, Christian and Buddhist world can be attained only by the rejuvenation of Hindūism into the sum of a richer Christianity and a richer Buddhism. Unequal development of consciousness and activity indicates a want of balance in the life of the man. It shows that the soul of the man is tarnished.

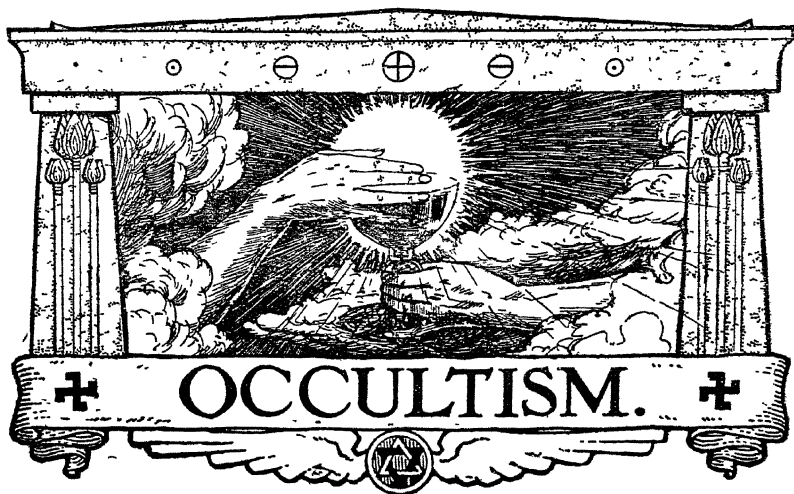
The Immanence of God and His Transcendence, the objectivity of the Universe and its subjectivity, the building up of the Universe by motion and by mass—these are all reflections of each other. If man wishes to progress towards God, let him develop progressively, and in an equal measure, both consciousness and activity. Godliness is infinite consciousness and infinite activity.

12. I have so far not referred to the fourth great religion of the world—Muhammadanism. Its central position is the acceptance of life as the will of God. If godliness is the infinite development of consciousness and activity, infinity may be reached either through the infinitely great or the infinitely small. As the group of Hindūism, Buddhism and Christianity deal with the infinitely great development of consciousness or activity or both, so Muhammadanism leads to godliness through the infinitely small development of consciousness and activity. This does not, however, mean that Muhammadans lack either consciousness or activity. What they do is to regard consciousness and activity not as emanating from man into God but as descending into man from God. The process is the same. The difference is in the direction of outlook. There is, however, a greater danger in the human being in Muhammadanism falling into inactivity and passivity,

through the obstruction of clear communion between him and God, than in the case of the other religions, where consciousness and activity proceed from man, and therefore at the worst proceed at least to a certain length, if not much of the way, to God. In both, of course, the tarnishing of the human soul leads to the obstruction of the communion between man and God. Muhammadanism, the youngest of the four great religions, is thus a complement of the other three in its outlook.

The often feverish development of consciousness and activity requires for its balance the coolness of a passive reception to the will of God. There is That which is higher than God—the Supreme Brahman, who sits ever and everywhere, undisturbed by joy or sorrow, by good or evil, by beauty or ugliness, by truth or falsehood, by righteousness or wickedness, by all that is and all that is not. Let man grow into God; but, even as he becomes God, let him be the child of Brahman, fostered in His Love and His Wisdom. Even as an infinite plane area is boundless and yet is bounded in relation to any part of it—small or great—so Brahman, the boundless, the unqualified, is bounded and qualified in relation to a part, be it the smallest atom or the veriest God. Muhammadanism emphasises the counterpoise to godliness. Even as there should be balance between the inner and the outer life of man—between consciousness and activity—so, too, there should be balance between the inner and the outer life of God—between godliness and that which is beyond. The salvation of the world lies in the rejuvenation of Hindūism into the sum of a richer Buddhism, a richer Christianity and a richer Muhammadanism. It is in India alone, the home of Hindūism, that such a synthesis can be attained, and I look forward to a future India which, having worked out such a synthesis, will not merely try to attain a richer godliness than it has attained in the past, but try to realise the Brahman Himself more vividly than it has done in the past.

S. V. R.



INITIATION AND THE SOLAR SYSTEM

By ALICE EVANS

INTRODUCTORY REMARKS

BEFORE entering upon the subject-matter of this article, I want to make certain statements that seem to me essential for the judicious study and comprehension of the ideas submitted in this and future articles. These statements are as follows :

(1) The following articles are written in an affirmative, dogmatic style *solely* for the sake of clarity. They are not couched in dogmatic terms because every assertion made is capable of demonstration, or because through investigation and long research their accuracy has been proved. The study of

the Law of Correspondences leads to certain conclusions, deductions and correlations in the mind of the student, which are here put forth in textbook style to facilitate apprehension. They are fundamentally suggestions, put forward by one student for other students, and depend for their corroboration or rejection upon the intuition of the reader. That intuition, coupled with a wise use of the reasoning faculty, must be the bar before which all presentation of truth in its many aspects and garbs must stand.

All that is asked of the reader is his willingness to reserve opinion until the case is stated. In these days of shattering the old form and building the new, adaptability is needed. We must avert the danger of crystallisation and contraction through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material nor of foundation. The latter have always been true. To each generation is given the part of conserving the essential factors of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon those foundations a structure that will meet the needs of the inner evolving life.

(2) The ideas that are elaborated here had their origin in the recognition of certain facts that are found stated in our literature, or commonly believed by Theosophists. These facts are three in number and are as follows :

(a) In the creation of the sun and the seven sacred planets composing our solar system, our Logos employed matter that was already impregnated with particular qualities.

Mrs. Besant, in her book, *Avatāras* (which some of us think the most valuable of all her writings, because one of the most suggestive), makes the statement that our solar system is "built out of matter already existing, out of matter already gifted with certain properties . . ." (page 48). This matter therefore, we deduce, held latent certain faculties that were forced to demonstrate in a peculiar way, under the law of karma, as all else in the universe.

(b) The synthetic Ray for our solar system is the great Love or Wisdom Ray, the indigo Ray. This Ray (which is numerically counted as the second Ray when the seven Rays are enumerated in order) is the blending Ray. It is the one which will, at the end of the greater manvantāra, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logoic Life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love" and in that God of Love we "live and move and have our being" till the end of æonian manifestation.

(c) The seven planes of Logoic manifestation, or the seven major planes of our system in the terms of Theosophical literature, are but the seven sub-planes of the lowest cosmic plane. The seven Rays of which we hear so much, and which hold so much of interest and of mystery, are likewise but the seven sub-Rays of one cosmic Ray. Our twelve Creative Hierarchies are themselves but subsidiary branches of one Cosmic Hierarchy. We form but one chord in the cosmic symphony. When that sevenfold cosmic chord, of which we form so humble a part, reverberates in its perfection, then, and only then, will come comprehension of the words in the *Book of Job*: "The morning stars sang together." Dissonance yet sounds forth, and discord arises from many systems. But in the progression of the æons an ordered harmony will

eventuate, and the day will dawn when (if we dare speak of eternities in the terms of time) the sound of the perfected universe will resound to the uttermost bounds of the furthest constellation. Then will be known the mystery of "the marriage song of the Heavens".

(3) The reader is begged to remember certain things:

(a) Due to the extreme complexity of the matter it is an utter impossibility for us to do more than get a general idea of the scheme; hence the futility of dogmatism. We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness—a whole that the highest Chohan is but beginning to realise. When we recognise the fact that the average man is as yet only fully conscious on the physical plane (as we know it in its Fourth Round development), nearly conscious on the astral plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact that to be *conscious on a plane* and to *have control on that plane* are two very different conditions, it becomes apparent how remote is the possibility of our approximating to more than the general trend of the cosmic scheme.

We must recognise also that danger lies in dogma and in the hidebound facts of textbooks, and that safety lies in flexibility of judgment and in a shifting angle of vision. A fact, for instance, looked at from the standpoint of humanity (and I use the word "fact" in the scientific sense, as that which has been demonstrated past all doubt and question), may not be a fact from the standpoint of a Master. To Him it may be but part of a greater fact, only a fraction of the whole. Since His vision is fourth and fifth-dimensional, His realisation of the place of time in eternity must be more accurate than ours. He sees things from above downwards, and as one to whom time is not.

(b) An inexplicable principle of mutation exists in the Mind of the Logos, and governs all His actions. We see but the ever-changing forms, and catch glimpses of the steadily evolving life within those forms, but as yet have no clue to the principle which works through the shifting kaleidoscope of solar systems, rays, hierarchies, planes, schemes, rounds, races and sub-races. They interweave, interlock and interpenetrate each other, and utter bewilderment is ours as the wonderful pattern they form unfolds before us. We know that somewhere in that scheme we, the human hierarchy, have our place. All, therefore, that we can do is to seize upon any data that seem to affect our own welfare, and to concern our own evolution, and from the study of the human being in the three worlds seek to understand somewhat the macrocosm. We know not how the One can become the Three, the Three become the Seven, and so proceed to inconceivable differentiation. To human vision this interweaving of the system forms an unimaginable complexity, the key of which seems not to be forthcoming. Seen from the angle of vision of a Master, we know that all proceeds in ordered sequence. Seen from the angle of Logoic vision, the whole will move in harmonious unison, producing a form geometrically accurate. Browning had hold of a part of this truth when he wrote :

All's change, but permanence as well . . .

and continued :

Truth inside, and outside, truth also ; and between
Each, falsehood that is change, as truth is permanence.
Truth successively takes shape, one grade above
Its last presentment . . .

(c) We must remember also that beyond a certain point it is not safe or wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace

of too little. With knowledge comes responsibility and power—two things for which the race is not yet ready. Therefore all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need, must grow the capacity for discreet reservation and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation.

(a) We must resign ourselves to the fact that the only way in which we can find the clue to the mystery of the Rays, Systems, Hierarchies, etc., lies in the study of the Law of Correspondences. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that finds its way through the darkness of the surrounding ignorance. H. P. B. has told us so, but as yet very little has been done by students to avail themselves of that clue. In the study of this law we need to remember that the correspondence lies in essential essence and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray, for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The moment he attempts to reduce to chart form and to tabulate *in detail*, he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.

Nevertheless, in the scientific study of this law of analogy will come a gradual growth of knowledge, and in the slow

accumulation of facts will gradually be built up an ever-expanding form, that will embody much of the truth. The student will then awake to the realisation that after all the study and toil he has at least a wide general conception of the Logioic thought-form into which he can fit the details as he acquires them through many incarnations. This brings me to the last point I wish to make before entering upon my subject proper. This is that .

(e) The development of the human monad is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of *awareness* that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the personality, lower self or body, to that polarised in the Higher Self, Ego, or Soul, thence to a polarisation in the Monad or Spirit, till the consciousness eventually is Logioic. As the human monad develops, the faculty of awareness extends first beyond the circumscribing walls that confine it within the lower kingdoms of Nature (the vegetable, animal, and mineral) to the three worlds of the evolving personality, then to the planet whereon he plays his part, to the system wherein that planet revolves, till it finally escapes from the solar system itself and becomes universal.

INITIATION

Some Definitions.—When we speak of initiation, of wisdom, of knowledge, of the probationary path, what do we mean? We use words so glibly, without due consideration of the meaning involved. Take, for instance, the word first mentioned. Many are the definitions and many are the explanations to be found as to its scope, the preparatory steps, the work to be done between initiations, and its results and effects. One thing before all else is apparent to the most superficial student,

and that is, that the magnitude of the subject is such that in order to deal with it adequately one should be able to write from the viewpoint of an initiate; when this is not the case, anything that is said may be reasonable, logical, interesting or suggestive, but not conclusive.

The word "initiation" comes from two Latin words—*in*=into, and *ire*=to go. It means, therefore, "the making of a beginning," or the entrance into something; when used by Theosophists it posits an entrance into the spiritual life or into a fresh stage in that life. It is the first step, and the consecutive steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the super-human. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the Spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present five-fold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

It might be of benefit to us also if we studied first the difference or the connection between *Knowledge*, *Understanding*, and *Wisdom*. Though in ordinary parlance they are frequently 'interchanged, as used by Theosophists they mean dissimilar things.

Knowledge is the product of the Hall of Learning. It might be termed the sum total of human discovery and experience, that which can be cognised by the five senses, and be correlated, diagnosed and defined by the use of the human intellect. It is that about which we feel mental certitude, or

that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the *form* side of things. Therefore it concerns the material side of evolution, the matter in the solar system, in the planet, in the three worlds of human evolution, and in the bodies of man.

Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the Spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life-side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the Mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the Kingdom of God within, and the apprehension of the Kingdom of God without, in the solar system. Perhaps it might be expressed as the gradual blending of the paths of the mystic and the occultist—the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the Science of the Spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?

The understanding, to my mind, might be defined as the faculty of the Thinker in Time to appropriate knowledge as

the foundation for wisdom, that enables him to adapt the things of form to the life of the Spirit, and take the flashes that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way: Wisdom concerns the one self, knowledge deals with the not-self, whilst the understanding is the point of view of the ego, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the Higher Self, or Ego, strives to dominate that form, till gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later, the ego controls more and more, till in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

The Aim of Initiation.—(a) Each initiation, therefore, marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the Self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the Honours Class in the Masters' school, and its attainment is within the reach of those souls whose karma permits and whose efforts suffice to fulfil the aim.

(b) Initiation leads to the Mount whence vision can be had—a vision of the Eternal Now, wherein past, present and future exist as one; a vision of the pageant of the races with

the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system—*deva*, human, animal, vegetable, mineral and elemental—and through which the pulsating life can be clearly seen beating in rhythm regular; a vision of the Logoic thought-form on the archetypal plane; a vision that grows from initiation to initiation till it embraces all the solar system.

(c) Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the Feet of the Lord of the World, to the Feet of his Father in Heaven, to the Feet of the Threefold Logos.

(d) Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from state of consciousness to state of consciousness. As each state is entered, the horizon enlarges, the vista is prolonged, and the comprehension includes more and more, until the expansion reaches a point where the Self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient scripture.

(e) Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it *does* entail the inner comprehension that sees the value underlying the

form, and recognises the purpose pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions affects an hourly, weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself, and not of some occult teacher performing an occult rite—leads to what one might term a *crisis*.

At this crisis, which necessitates the aid of a guru, a definite act of initiation is performed, which (acting on a definite centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

(f) This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things :

(i) An expansion of consciousness that admits the personality into the wisdom attained by the ego, and in the higher initiations into the consciousness of the monad.

(ii) A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares temporarily in the great plan of evolution.

After initiation the work to be done consists largely in making that expansion of consciousness part of the equipment in practical use by the personality, and in mastering that portion of the Path that has to be traversed.

The Place and Effect of Initiation.—The ceremony of initiation takes place on different planes, according to the initiation. The first two initiations occur on the astral plane, and are undergone in that body. The third initiation

takes place on the second sub-plane of the mental plane or the sub-atomic, whilst the fourth is staged on the atomic sub-plane, and the fifth on buddhic levels. We must remember that at the fourth initiation even the causal body is sacrificed, and the initiate stands bereft of all that could hold him to the three worlds.

Again, the four initiations, prior to that of the Adept, mark respectively the attainment of certain proportions of atomic matter in the bodies. For instance: at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third initiation three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the adept lets the lower vehicles go, and stands in His buddhic sheath. He creates thence His body of manifestation.

Each initiation gives more control on the Rays, if I may so express it, though this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the Adept stands Master in the three worlds, He controls more or less (according to His line of development) the five Rays that are specially manifesting at the time He takes the *asekha* initiation. At the sixth initiation, if He takes the higher degrees, He gains power on another Ray, and at the seventh initiation He wields power on all the Rays, having taken the Bodhisattva initiation, that brings the synthetic Ray of the system under His control. We need to remember that initiation gives the initiate *power on the Rays* and not *power over the Rays*, for this marks a very definite difference. Every initiate has, of course, for his primary or monadic Ray one of the three major Rays, and the Ray of his monad is the one on which he at length gains power. The love Ray, or the synthetic Ray of the system, is the final one achieved.

Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical

incarnation, take their initiations elsewhere in the system. All are in the Logioic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or the solar system are but the preparatory initiations for admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in Masonry; and, in combining the Masonic method with what we are told of the steps on the Path of Holiness, we get an approximate picture. Let me enlarge somewhat:

The first four initiations of the solar system, which bring a man to the Arhat level, correspond to the four "Initiations of the Threshold," prior to the first cosmic initiation. The Fifth or Asekha Initiation, corresponds to the first initiation, that of "entered apprentice" in Masonry, and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second degree in Masonry, whilst the seventh initiation makes the Chohan a Master-Mason of the Brotherhood on Sirius.

A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.

Evolution—a process of at-one-ment.—A point that we need to grasp is that each successive initiation brings about a more complete unification of the personality and the ego, and on higher levels still, with the monad. The whole evolution of the human monad is a progressive at-one-ment. In the at-one-ment between the ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds, successive at-one-ments occur.

At-one-ment on all levels—astral, buddhic, monadic and logioic—consists in continuous functioning; in all cases it is

preceded by a burning through the medium of the inner fire and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the astral. When that web has been burned away by the inner fire, the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The budḍhic corresponds to the astral, and the two higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the Arhaṭ Initiation leads to unity between the ego and the monad, expressing itself in the triad. It is the perfect at-one-ment.

The whole process, therefore, is for the purpose of making man consciously one :

1. With himself, and those in incarnation with him.
2. With his higher self, and thus with all selves.
3. With his monad, and thus with all monads.
4. With the Logos, the Three in One and the One in Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious ego, with the consciousness of the Higher Self, at the third initiation, through the instrumentality of the Masters and of the Lord Maïtreya, and through Their sacrifice in taking physical incarnation for the helping of the world.

Man unites with the monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.

Man becomes one with the Logos through the instrumentality of One we can know nothing about, a Master of the greater Brotherhood on Sirius.

In thinking of this matter of the attainment of the sons of men, we must recognise that as mankind completes one unification after another, the "Heavenly Men" on buddhic levels and on âtmic levels are completed, and in their turn go to the formation of the centres in the great "Heavenly Men" of the solar system. These seven Heavenly Men, in whose bodies each human monad and each deva finds his place, form the seven centres in the body of the Logos. He, in His turn, forms the Heart centre (for God is Love) of a still greater Entity. The consummation of all for this solar system will be when the Logos takes His fifth initiation. When all the sons of men attain the Asekha level, He achieves. This is a great mystery and incomprehensible to us. This much can be suggested: that He takes the fourth initiation in this fourth chain, and the fifth initiation in the fifth chain, having taken the third initiation in the moon chain.

Alice Evans

{To be concluded}

OCCULTISM IN RECONSTRUCTION

By B. P. WADIA

MANY are the associations and bodies of the learned and the energetic, in various spheres of life, associations and bodies which are strenuously endeavouring to contribute their share towards the reconstruction of the civilised world. Every one acknowledges that the civilisation of to-day is a debris of broken hopes, of shattered ideals, of calculations gone wrong, of plans proved failures. Equally is every one enquiring what is the way out of this chaos.

That the culture of materialism which inspired and guided our civilisation was bound to collapse, was well known to the student of occult history and the Sacred Science generally. H. P. B. clearly hinted at it; Mrs. Besant drew attention to the "changing world"; careful students of the ancient Purāṇas knew about it; readers of Destiny's pages in the heavens or on the earth's surface, as also the psychologist observing the fears and hopes and cogitations of human heart and head, were aware of the transformation that must take place. The Law of Karma demanded adjustment through an upheaval, and we are in the midst of one.

For us of the Theosophical Society certain questions suggest themselves in reference to the present world crisis. Is it possible that we could have in any way altered by our activities the course of events in the world which brought on the war? To put the question in another form—is it possible

that the Great Ones, with Their intimate knowledge of the evolutionary scheme and of the Law of Cycles, were unable to impress Their Society sufficiently for the purposes of averting the war? A study of Their views, as put forward by H. P. B., indicates that a catastrophe of some kind was due; even They could not have saved Europe from the upheaval which was its kârmic due. But it appears to me that it could have been possible, if our Theosophical knowledge had influenced the mind of Europe to a greater extent, so as to change its heart-impulses, that we might have to some extent made the task of destruction more humane and less barbarous. We certainly could have, at the end of the catastrophe, produced an atmosphere less dogmatic and less materialistic.

Of course, it is always easy to criticise after the event and say "we could have done better". As a matter of fact it is always possible, under all circumstances, to have done better! But what I want to suggest can perhaps more fittingly be illustrated than argued. Take one of our fundamentals—the principle the Society firmly holds, as emerging from its very first Object—the brotherhood of religions. I am one of those who believe that we of the Theosophical Society have so far not made sufficient efforts to give expression to that principle in a practical way. Mrs. Besant, in this as in other lines of Theosophical exposition, has done her share; as one of our best exponents and teachers she has done more than anyone else to preach, in diverse ways, the unity of all Faiths. That religion ought to be used to make peace instead of war, is a truth that Theosophy has established in a very substantial manner. But when we come to look at the practical manifestation of that Theosophical fundamental in the international world—well, it does not exist.

Our Society is one of a very few international bodies, and has its Sections and Lodges in every civilised country of the globe. But we do not seem to have endeavoured to co-ordinate

our work and unite our workers in a close international relationship. We ought to have been able to produce a body of people in the international world whose intellectual and spiritual kinship would have been a force sufficient to affect the course of the crisis and the *modus operandi* of the upheaval. Even to-day such a body has not emerged into being. Though we are international in character, we are isolated in membership.

Function depends on organisation, especially in this day and generation. I am not forgetting that organisation is often burdensome and stifles proper function; but believing as we do in the ideal of unity, in thought as in action, we ought to strive to unite in a way which will make the true Theosophical function not only possible but certain. What we have failed to create, and what is needed in the world to-day, is a more tightly knitted intellectual internationalism—intellectual because of the race to which we belong, but rooted in spirituality and idealism because we of the T.S. are the advance guard of that race.

The reader may well exclaim: "Why?" It sounds as if I want a Society within the Theosophical Society, and it might be objected that that is superfluous.

What I am advocating is nothing of the kind. I advocate neither a League nor a Church, nor any sub-organisation with rules and by-laws. But I feel that our international Society is not welded together. Just as the Lodges of our Society are knitted well together in Sections, so also our Sections should be bound in some tie of fellowship for the betterment of our members and for the service of the world. If we had had a Theosophical internationalism with a profound and real expression, it is likely that it would have served the very laudable purpose of indicating to those who work for political internationalism how to live in peace and harmony, and thereby a few at least of the very

cruel and inhumane aspects of the European upheaval would have been modified.

But what of the present and the future? What should be our attitude to the present situation? What can we contribute towards the reconstruction of the world?

Our special gift to humanity ought to be the same as that which is the special gift from the Masters to us of the T.S. H.P.B. said that Occultism was the study of the Divine Mind in Nature. The Divine Mind is at work at this hour, and the nature thereof, forming part of the Plan of Human Evolution unveiled for us in *The Secret Doctrine*, can be understood by students. As an organisation we are not yet sufficiently welded together intellectually and spiritually to focus our knowledge by a practical method and radiate it out for the benefit of seekers and enquirers among the advanced reconstructionists. Therefore, as individuals or groups of individuals, we must make an effort to render such help as we are capable of giving.

Mrs. Besant has truly described the war as a War of Ideals. I am one of those who hold that the war is not over, and will not be over till unmistakable proofs emerge that one set of ideals has come out triumphant. As things are at present, it seems as if the ideals of materialism have triumphed; but that is so because we look at victorious countries, where much of the innate poisonous force has not been deprived of vehicles of manifestation as it has in defeated realms. From the Theosophical standpoint the war should be looked at in a somewhat different manner: not as between countries and nations, but between embodiments, human and institutional, of the forces of dark materialism on the one hand and of vitalising idealism on the other. Though a Peace Treaty has been signed, the War of Ideals continues in almost every country of the world. The forces of materialism are still foregathering, returning to their charge again and yet again. Signs, however, are not wanting that they will fail.

Now students of Theosophy in their respective countries can side with the Forces of Spirituality and Idealism. The instruments available and the channels open for these Forces are, alas! insufficient in quantity and not rich in quality. Ours the task to increase their number and enrich them by right constituents

This brings me to the question of Theosophical activities and service. Ours is a special kind of work in the world—not the task of indirectly feeding the forces of materialism but the task of spiritualising world activities. What does that mean? One aspect of it has been treated, though barely, in my contribution to the October THEOSOPHIST; other phases, in reference to details of the problem, must be left over for the future. Here it is my desire to present one particular factor, which needs to be studied and brooded over by our members.

If Occultism is the study of the Divine Mind in Nature, and if Mahaṭ—that Divine Mind—is manifesting itself in the ever-unfolding Present and therefore at this hour, then it is possible to know of that manifested aspect and its salient features. The work of the student of the occult is to contact that manifestation of Divine Mind in the archetypal worlds, and to help its manifestation in the lower regions where human personalities live and move and have their being. There is, therefore, a twofold task before the student of the Esoteric Science: first, to undertake the yoga which will enable our minds to be the foci for the reflection of some aspect of Mahat; and secondly, to co-operate with the workings of that Divine Mind by such efforts in the world of action as would hasten its expressions along many lines.

The present craving for Idealism in the world is a sure sign that the time has come to free the intellect from the bondage of that particular aspect of it which works by divisions and subdivisions and tends towards the glorification of matter—if not dense, then subtle—and to bring out that phase which

functions by co-ordinating processes and is more attentive to the underlying laws which tend towards unification of all knowledge. In other words, the present tendency of the world towards Idealism means that it wants to enthrone Philosophy in the highest place, which has hitherto been occupied by Science.

In this fifth race, mind is principally the instrument of all human endeavour and expression. In the region of the heart, as also of the labour of the muscle, mind is a dominant factor. We are now witnessing one layer of mind-unfoldment torn to shreds, and a world-peace will not emerge until, from within, the new impulse produces its vehicle of manifestation. Signs are already visible of the construction of the new instrument and its early activities. These reflect themselves in world-movements and world-ideas; if the former are neither strong nor numerous, it is due to the paucity of the latter, and that is so because adequate efforts are not made to contact the Ideas in the archetypal world. The Masters are engaged in the task of pushing these Ideas into manifestation and ultimately into actional forms in the physical world, and those who want to serve Them must participate in that work.

This, of course, demands a purifying of our own intellect and mind-processes. It requires the gaining of the faculty to use the inner layer of our own minds; it means that we have to cultivate the philosophic rather than the scientific mind. For this purpose H.P.B. ever and anon advised her pupils to pass beyond *antahkarana*. In her classification of mind lies a clue to our present intimate work; but nowadays we move chiefly round and round the grooves of *kāmic* mind, let alone the scientific, and naturally, therefore, our many and varied activities do not succeed in establishing a philosophical basis. Our altruism in the main is instinctual and emotional—*kāma-mānasic*—but this does not mean that it is the reverse of good, for there are good instincts and emotions. These also are

wanted in the world; but the question is: Are we of the T.S. destined for that work? There are thousands in the world to-day with good instincts and good emotions, as is clearly evidenced by the wonderful altruism manifesting itself in every walk of life. It seems to me that ours ought to be a higher task—something that is superfine in service, something that is more profound in sacrifice. I have tried to indicate the nature of its source, and it conforms to the condition of the spiritual life, namely, that we have to strive to get that which we want to give.

What a glorious privilege the Great Ones gave us! Let us endeavour to grasp it and put in the necessary self-training towards that inner growth which will make us, very truly, channels of Their Power and Wisdom. If the world-process is not to fail as in the days of Atlantis, if in this War of Ideals the subtler powers of mind have to emerge triumphant over the grosser, then the advance guard of humanity, in its rôle of the pioneer, must make use of the new instrument which mankind as a whole will be able to use in a generation yet unborn. We of the T.S. have that special task, and a few at least among us ought fearlessly to take it up.

B. P. Wadia

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA¹

I

Time 14,530 B.C. Place Canada. Sex Male.

THE shape of the Great Lakes at the time of this life was very different from what it is now, and the climate very much colder. The tribe into which Ursa was born as a boy was not an uncivilised one. Their houses were made of a sort of a double row of logs, filled in between with some kind of earthy substance, making thick, heavy walls. They lived by hunting, and when on their hunting expeditions they built temporary snow huts in which to live. These were somewhat like Esquimaux huts, with a close, muggy atmosphere within. In one of these may be seen a little brown baby, with little or no clothes on, and sprawling close to the fire. He is a rugged little fellow, and seems to be a person of importance in the tribe to which he belongs. He grows up a handsome, strong and keen-eyed young fellow, and a very good hunter. As the seasons change, the tribe change their hunting-grounds to the south and the west, coming somewhat into collision with other tribes who claim

¹ This series was transcribed in 1903. The clairvoyant investigation was made by Bishop Leadbeater, and an amanuensis took down in long hand his brief descriptions and comments. They have, however, not been revised by him.—C J

these spots of country as their own. This results in a good deal of fighting and means a hard life. Still, Ursa seems to enjoy it, and he takes great interest in the traditions of his people and the stories of their ancient heroes.

He was a very determined and rather unscrupulous young fellow. He married a daughter of one of the chiefs in his tribe; she was his own cousin Sirius. While he was fond of her in a way, he had an eye to the advantages gained through marriage with her, and was not quite nice about things. Through her, he obtained information about her father, the chief, which he afterwards used against him, in trying to supplant him.

She loved her husband devotedly, and all this was a very great grief in her life. Some children were born, and she was a very careful and devoted mother. Ursa, however, fell in love with a young woman, Gamma, and this fascination resulted in neglect of both wife and children. The loving wife tried to believe that it was only a temporary infatuation, and that he would come back to her. But he finally drove her away from the home, separating her from the children, whom he kept with himself. He took the new wife into the home, but Gamma did not look after the children as she should, and the first wife, Sirius, learning of it all, had a very bad time. She came to the house and begged to be allowed to see the children occasionally. But Gamma, seeing that Sirius still loved her husband, would not consent; and this state of affairs lasted for some years, the children becoming more and more alienated in this cruel way.

One day, while out hunting, Ursa met with a serious accident. He was badly and almost fatally injured by a bear. The new wife, a flighty and fickle thing, refused to nurse him or to have anything more to do with him. She took possession of all the valuables which she could find, such as furs, etc., and ran off with another and a younger man. It was some time

before Sirius heard of this condition of things, and when she did, she started out on a long journey through snow and ice to go and nurse him. She found him in a very dangerous state, the sadly neglected wounds and lack of food and care causing delirium and terrible suffering. She knew much of the herbs and potions of the time, and succeeded in nursing him back to life. But he was never quite the same afterwards. The shock of the accident and the subsequent neglect had quite broken him. Although he lived some years, he was never quite strong and well, and the accident was the ultimate cause of his death. His wife gave him the best of care during these years, and outlived him. He acknowledged the wrong he had done and tried to make it up to her, but of course things were not what they might have been. The children had for so long grown up away from her influence that they were not very happy, and owing to their father's weakness life was very hard for her.

II

Time 13,600 B.C. Place Poseidoms Sex Male

Ursa was born as the son of one of the chiefs of a tribe belonging to the second sub-race of the Fourth Race. He was a little brown thing, wearing a gold serpent twisted round his waist, and in the skin under it was tattooed in red the picture of the same serpent. This was the mark given to the first-born of the chief, and signified that he was the heir. The king or chief, Alastor, was a stern and severe father, who showed little affection for his children. The boy was an impetuous, wild creature and not over-scrupulous in his youthful life. In some of his entanglements, his mother, Cancer, a mild and submissive creature, contrived to shield him from his father by petty deceptions. But he fell in love, and became entangled, with his own sister Orion, who was exceedingly

beautiful, and this was discovered by the father. Although the morality of the times was not high, this was looked upon as a heinous crime, and the king ordered the execution of his daughter, and exiled his son.

The young man, however, contrived the escape of the girl, and they fled together to the woods at the borders of the country. He built a house, and there they lived a happy, free life, and two children were born to them, the eldest of whom, a son, Sirius, was tattooed with the red serpent. After a few years of this quiet life, Ursa tired of his wife and deserted her, leaving her alone in the wilds to support herself and her two children, Sirius and Vega, as best she might.

Ursa returned to his father, the king; and, like the prodigal son, was welcomed and forgiven. He did not, however, tell his father of the wife and the two children whom he had deserted, and very soon the King arranged a suitable marriage for him. He consented, though with some misgiving, to the arrangement, and the marriage took place. The second wife, Hesperia, was a good, ordinary sort of a person, but soon became discontented, as she felt that she had not all the love that might be expected from a husband, and that she did not receive as much attention as she perhaps naturally desired.

Children were born, and the eldest, a son, Pollux, was tattooed as being the heir to the kingdom. As time went on and Hesperia became more unhappy and discontented, and fell into the habit of what might be called nagging, Ursa grew to think more and more of the wife whom he really loved, and to regret his treatment of her. He also was not a little disturbed when he thought of the possibility of the discovery of his other son, through the tattooed serpent.

He arranged a hunting tournament, in which he and a party of friends went in the direction of the old home which he had made for his first wife. During the expedition, he managed to separate himself from his friends, and went to the spot where

he had lived with her. He found the little log cabin which he had built still standing, but the place was empty and deserted. He rejoined his followers in a very bad mood, giving vent to his feelings by ordering severe punishments and executions on small provocations.

His tribe or nation was subsidiary to the great Toltec Empire, which, as it grew more and more degraded, had demanded extortionate tributes from his people. As these demands became unbearable, they rebelled, and war followed. An army was sent to subdue them, and as the Toltecs were much better trained and equipped than those belonging to Ursa's kingdom, he knew that his men were unable to meet them in open field. He therefore resorted to clever tactics, decoying the enemy into narrow, dangerous places, where he had an advantage over them, and he succeeded in worsting them on several occasions when their numbers were greater than his own. He finally banked up a large flow of water, making a sort of reservoir at the top of a ravine; he then inveigled the enemy into this narrow valley, and letting out the water in a flood, succeeded in drowning all but a few of them.

After this great victory, there were joyful celebrations with bonfires, feasts, etc., at which his people gathered rejoicing, from all parts of the country. Among them was a fine-looking youth, and it was soon discovered, while bathing, that he had the red serpent tattooed round his waist. This news reached the ears of the king, Alastor, who called his son to him, and there was an angry scene. The result was that Ursa was compelled to issue orders for the execution of his son by his first marriage.

The son was cast into prison and closely guarded, but the father determined upon his rescue. The second wife, Hesperia, suspecting that he would attempt the escape of the son, resolved to thwart him. She constantly watched his every move. The prison was a curious labyrinth of stone walls or cells,

circle within circle, and every opening and passage from one to the next guarded by a soldier, with the son placed in the central cell of all. At night, the father, disguising himself, crept out, and bribed the outer and first guard, giving him a curious trinket, for which he disappeared. Thus Ursa entered the prison.

In the meantime his jealous wife discovered his absence, and stole along outside, watching for him. She found the first guard gone, and went into the prison. Ursa had gone on until he met the second guard. There was a furious struggle, and the guard was disposed of—choked to death. He went on until he came to the innermost cell and found his son, to whom he offered his freedom on condition that he would go away, never tell who he was, and never come back. The son replied: "No, I will not promise that. I promised my mother on her death-bed that I would come here and claim my kingdom, showing that I am the rightful heir." The father then implored him to go, under any conditions—but to go, to get out while there was time. The son then snatched away the disguise, and recognised his father, who admitted the truth. At this point, the second wife appeared and sprang upon the husband. She had followed him, found the murdered guard, and taken his dagger. Now a fearful struggle ensued in which both father and son were injured, and the wife killed.

Father and son then consulted as to the best course to pursue. The father had not quite as much determination as he might have, and at first they thought of going away together and leaving everything. The son was a fine fellow and finally offered to go away alone, to disregard his promise to his mother and never make any further trouble. But the father would not consent to this, and they talked through the long hours of the night, of the second "eldest" son, etc. Thinking of this second son, who had been brought to look

upon himself as heir, Ursa suggested dividing the kingdom between the two sons, or offering the second one a high post in the Government. But he finally decided that the time had come to set matters right if possible, and to undo the wrong of his life, so far as he could. He said to Sirius: "Come out with me and I will tell the whole truth, and we will see this thing through together. We won't mind what the king says, but will try somehow to straighten matters out." So they agreed to go to the old man and take counsel with him. This they did, and told him the whole story. Alastor was so shocked when he heard it all, that he fell into a sort of fainting or apoplectic fit, from which he never recovered, dying a few days afterwards.

Ursa then went to Pollux, the second son, and told him the whole story, saying that the first son must succeed to the kingdom. This was naturally a great disappointment to Pollux, who was not nice about it, and in a great rage he left his father. The father then called his followers together, told them the history of his life, and pointed out to them the true heir. The majority of them agreed to accept the real heir, and the golden insignia of his birth were placed upon him.

Pollux got together a few followers among the people, and they went to a neighbouring tribe with the story, asking their help to take possession of the kingdom with violence. They did not however succeed, and so they resolved to go to the capital of the Toltec Empire for assistance. Pollux then went to the Emperor and laid the case before him. The Emperor was weak and unscrupulous, and having been recently defeated by the young man's father, perhaps saw here a chance to be revenged. So, with the memory of his losses fresh in his mind, he agreed to help Pollux, on condition that, when placed on the throne, he would pay a large tribute to the Empire. The Emperor then issued an edict, and sent an army with him to enforce his claims.

In the meantime Ursa's followers were somewhat divided among themselves. While most of the people seemed willing to accept the eldest son as their King, still there was a good deal of fighting and the Government was sadly disturbed. However, they united against the Toltec army, and were plunged into war, during which they seemed to send somewhere for help, but failed to get it. Ursa's people, though very brave fighters, were principally hill-men with but little training, and the Toltecs, being much better equipped and on their guard against the manœuvres made in the previous war, gained some victories. In the midst of the war, however, a great rebellion arose in the Toltec kingdom, and the Emperor was obliged to withdraw some of his troops to defend the home Government. For this reason the war against Ursa was not prosecuted with great vigour, and he maintained himself very well against the Toltecs, even contriving to decoy the enemy into a swamp where he defeated them by some very skilful strategy. The country was kept in a state of war for many years, as the Toltec Emperor was busy attempting to quell the rebellion in his own kingdom.

During the last years of Ursa's life he was left more and more alone. As time went on, he became interested in religious ceremonies and ideas. He learned much from an old man in his kingdom, who is a sort of priest or bard (Mercury). He sang, or rather chanted, a curious sort of inspired song relating to religious matters, or, in times of war, songs that inspired and encouraged soldiers before battle. He was a very good man and wielded a powerful influence over Ursa for good. He told him in a kind of clairvoyant vision something of Ursa's previous life, showing why, in his love for his son Sirius, there was a curious mixture of resentment between them, although the son always loved the father. The bard described a scene of some past wrong done by the father to the son, and Ursa saw the karmic debt caused by having ill-treated the son in a

previous life. The father had an affecting scene with his first-born son, and decided to abdicate the throne and retire in his favour. Sirius now became king.

Ursa went into a cave and lived the last years of his life as a hermit, spending much time in meditation under the guidance of the priest, who told him that this holy life, just begun, would bear fruit in the far-distant future, and that this was the beginning of a course which should put him at the feet of God. Ursa had a great respect and love for the priest, and showed him every mark of reverence, always standing in his presence; and the tie between them grew very strong.

Sirius ruled the people well, coming to his father for advice and help in government matters, the father all the while full of repentance for his actions in early life. All the people paid Ursa great respect during his hermit life and saw that he was well cared for.

In the meantime the rebellion in the Toltec Empire had been subdued, and the Emperor again took up the cause of Pollux, the second son, by sending his army into the kingdom of Ursa. The king fought well, and did his best, but he was nearly killed in a trap set for him by his enemies.

Pollux conspired with an old duenna, Thetis, who was very much attached to him, for the downfall of the king. She contrived a plan which would betray Sirius into his enemies' hands. Pretending good faith with him, she found out something of his intended movements, in a small and secret expedition planned by him to obtain some special information. This she revealed to Pollux. The hermit father, however, had a sort of dream about the expedition and felt that somewhere there was some treachery in it. He went to meet Sirius as the latter was starting out with a handful of followers, and tried to prevent him from going. Ursa finally insisted upon placing himself at the head of the expedition, promising to get the information desired. Sirius remonstrated, saying that it was a

crazy proceeding of his father to go, but finally yielded and obeyed much against his will. Ursa succeeded in discovering the needed information, and sent a messenger with it to Sirius, before he fell into the ambush intended for his son. He was killed, and Sirius mourned his father long and deeply, especially as the priest explained to him that his father knew of the plot and took this means of saving his son's life.¹

C. W. Leadbeater

(To be continued)

¹ In this life, the wife of Sirius was Alcyone. The subsequent events of this life are narrated in "The Lives of Alcyone," No. XIII, THE THEOSOPHIST, September, 1910.

AFTER SIX YEARS

By T L. CROMBIE

IT is a "far cry" to 1914, and yet most of those who had stayed in Adyar during the long years of the War must recently have gone back in thought to the December of six years ago when the Convention of the Theosophical Society was last held at Adyar. The world outside has undergone such catastrophic changes—the Society itself has undergone change—that one wondered what especial difference would show itself in the Convention of 1920 to mark the passage of the eventful years.

Until within the last few weeks before the meeting, the place of Convention was still undecided. The President's work in India might still have called her, as it has for five years, to attend the annual session of the Indian National Congress, and once again the Theosophical Convention might have taken its place in the activities of what is termed here the "National Week". However, the Gods saw otherwise, and to the delight of nearly every one, Adyar was eventually chosen.

The Convention programme was formidable. The number of subsidiary activities which claim a place in the proceedings seems to increase, and many different organisations—owing their original inspiration to the T.S., and started at various times for the betterment of humanity—conducted their affairs side by side with the proceedings of the Theosophical Society. The days of meeting were from December 24th to December 30th, but a little time before this people were coming in from all parts, and the Convention spirit began to settle itself upon Adyar. It is difficult to put into words, but there was—it was also noticeable

in 1914 and in 1912—a distinct feeling of brotherliness and harmony abroad, which augured well for a happy Convention. Outside was hustle and somewhat of confusion. Many arrangements had to be made, the housing of many delegates had to be attended to. Adyar was full to overflowing. The numbers seemed to be greater than in 1914—certainly the European element was increased, for the cessation of the Great War has made possible the coming and going of members from many lands. The shadow of actual war was raised, but the shadow of its aftermath, the sad division in India itself, could not but be manifest. Manifest though it may have been, it must be said that differences of caste, creed, race, sex and colour were nobly put aside during the eventful days. The higher sense of Brotherhood reasserted itself, and good feeling was general.

The two most important events of Convention were, of course, the “T.S. Annual Convention” and the set of four lectures delivered by the President on “The Great Plan”. At the Annual Meeting the President gave a summary of the various Reports sent by the Sections all the world over, and one found, on listening to these, that the change one had looked for was beginning to show itself forth. The Reports will be published in due course, and each reader may see for himself; but the idea that was gathered by the writer may be summed up thus. Mrs. Besant has recently shown the transition in the thought of a British Empire to that of an Indo-British Commonwealth. A somewhat similar change is evidencing itself in the T.S., and the Commonwealth idea, if it may so be described, is taking the place of the Imperial idea. A wave of sympathy went out to our Russian brothers in the terrible sufferings they must be enduring, and the last news received of the well-loved Mme. Kamensky told a tale of unflinching heroism for the Theosophical Cause. The sufferings also of our German and Austrian brothers must be very great.

The Banyan tree once again came into its own. Unchanged from 1914 was the scene—the same setting, the same splendid colouring of the Indian dress, the same cosmopolitan gathering, and, best of all, the same white-robed figure dominating all. “The Great Plan” was the title chosen, and Mrs. Besant traced in her four lectures what was her reading of the Plan, and how that Plan had been slowly working itself out from the beginning of manifestation, through the Chains, Rounds and Races of our System, down to the present day. The simple way in which this most tremendous and complicated subject was handled, was marvellous to all who heard, and none will forget the passionate peroration in the fourth lecture, where she urged India—for it is in this ancient land that the centre of struggle is between the Brothers of the Light and the Brothers of the Shadow—to co-operate with the Forces which make for unity and to reject those which would lead to disruption.

During the Theosophical week were held the usual E.S. meetings, the Indian Section Convention, and a Question-and-Answer meeting presided over by the President. Question-and-Answer meetings are very popular, despite the difficulty most people feel in formulating questions. A further public lecture was given by Mr. Jinarājādāsa on “India’s Gift to All Nations,” which, owing to threatening weather, was held in the Hall at Headquarters and not under the Banyan tree as advertised, and consequently was missed by the writer of these notes. It was, however, we hear, an excellent lecture and extremely well worked out. Mr. and Mrs. Jinarājādāsa returned to India just before the Convention, both looking much better for their prolonged tour in Australia and England. Another lecturer was Mr. J. H. Cousins, who talked on “The Cultural Unity of Asia”;¹ but this lecture was overlapped by a Masonic meeting, and one

¹ See page 439 of this number

could not be in both places at once, so one must trust to the report, which spoke well of the lecture. An interesting Zoroastrian ceremony, the *Ġasan* ceremony, was held one afternoon at the Pārsī Bungalow. The number of Pārsī brothers who were able to get from Bombay to Adyar was gratifying, and it was pleasant to think that the bungalow they erected six years ago was at last of some use to them. The Order of the Star had its Conference and also a meeting of the Brothers of the Star, which was addressed by the Protector of the Order, Mrs. Besant. Miss Bell's energetic work in this Order secured for her a crowded and successful time.

The Educational Conference must have special mention, as it claimed the whole of the 29th December, and speeches in the Hall went on from early morn till dewy eve. Later on, under the Banyan tree, the students of the National High School gave a dramatic performance of Rabindranath Tagore's *Autumn Festival*, and a pleasing and well-acted performance it was. This was followed by a fire ceremony, a ritual composed for the lighting of a camp fire, which was interesting in many ways, but a little long. Another ceremony that was worked was one in connection with the "Fellowship of Teachers," which was liked by those who saw it, but showed a similar fault in being a little too long. Ritual seems to be coming more prominently forward in our subsidiary activities during these times, and undoubtedly must have a place, although one fears that the jollity of a gathering round the camp fire may be rather checked by a too elaborate ritual in the lighting and extinguishing thereof.

December 30th, 31st, and the New Year saw the departure of most of our visitors, all of whom expressed themselves pleased with the Convention. On every ground it may be said that the 1920 Convention was a success; it had everything to make it so.

T. L. Crombie

AN AUTUMN LOVE SONG

OH Love of mine,
When shadows fall, and Destiny's dread voices call ;
When all that once lay at thy feet,
Doth pass thee by with footsteps fleet ;
Then, Love of mine, shall Love divine
 Lay all his treasures at thy feet,
 And lift thee lonely, to its seat.

O Love of mine,
When only pain flows in the cup thy lips must drain ;
When fame and intellect and power
Desert thee, in thy bitter hour ;
Then, Love of mine, shall bread and wine
 Be brought thee in thy bitter hour,
 To feed the life that fails its flower.

Oh Love of mine, when every hand
Be raised against thee—and thou stand
Reckless and proud, alone, adrift,
Spurned and forsaken—grief His gift ;
Then, Love of mine, shall glory shine
 Through human love, upon His gift,
 And soaring, all thy burden lift.

EL HILAL

THE PRESIDENTIAL ADDRESS

BRETHREN :

With the deepest pleasure do I welcome you to the Forty-fifth Anniversary of the Theosophical Society, and once again to Adyar, its Central Home, the Centre consecrated by the lives and the work of H. P. Blavatsky, the lion-hearted Messenger of the White Lodge, and of H. S. Olcott, her devoted colleague, the President-Founder of our beloved Society. Since we last met here in 1914, the world has passed through the terrible War which she predicted, and it is still reeling under the effect of the blows rained upon it during those five and a quarter years of deadly struggle between the Forces which embody the Future and the Forces which embody the Past now outworn, the Lords of the Light and of the Shadow, the Sons of Love and of Hate. Still are we within the surge of the world-wide storm, still are we tossed on the waves of unrest and of danger. But beyond the clouds we see the STAR, shining with purest lustre in the untroubled waveless azure of illimitable Space. Through the moaning of the wounded world and the cries of anger and of hatred, we strain our ears to listen to the footfalls descending from Himalayan heights, and to the clear voice which presently shall send out its music, breathing the soft irresistible command to the raging billows : " Peace, be still," knowing that they will obey and kiss His Feet, as they sink down into calm.

Once more we repeat our yearly invocation to Those who are our Guides amid the darkness, Those whom we know and love May Those who are the embodiment of Love Immortal bless with Their protection the Society established to do Their Will on Earth ; may They ever guard

it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

THE GENERAL WORK OF THE SOCIETY

Three of the whilom enemy countries that we could not receive Reports from last year—Germany, Austria, and Bulgaria—are again inscribed as active, but the fourth, Hungary, is still too shattered to take its place in work. Iceland has just separated itself from Denmark, in consequence of the difficulties and delays in communications between them. So we number thirty-one National Societies.

I must put in a word of protest against the unauthorised use of the title of "National President," attached to the names of visiting members to National Societies other than their own. The T.S. in the United States has steadily urged the use of this title, but it has not been authorised by the General Council, though put before it several times. I raise no objection to officers in a National Society calling themselves anything which the laws of their country may demand as a condition of local incorporation, or which they may prefer. But the title should not be used outside their own country, as the Constitution of the Theosophical Society recognises only one President, and the Constitution can only be changed by the vote of the General Council. That has declined to change its nomenclature. As I have received it, I am bound to hand it on.

Fifty new Lodges have been formed during the year.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1920

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,405
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900		
1892	298	1907	958		

BRANCHES AND MEMBERS

National Societies	No of Lodges	Active Members	New Members during the year	Remarks
T.S. in America	189	6,964	1,859	
" England and Wales	125	4,649	755	
" India	452	7,051	960	
" Australasia	22	1,902	312	
" Sweden	27	796	167	
" New Zealand	24	1,374	171	
" The Netherlands	32	2,049	282	
" France	51	2,144	495	
" Italy	23	392	66	
" Germany				2 reports, both claiming name
" Cuba	32	678	117	
" Finland	27	392		No report
" Russia				Closed by Bolsheviks
" South Africa	14	380		Number of new members omitted
" Scotland	21	724	166	
" Switzerland	13	249		
" Belgium	10	228	88	
" Java	17	1,063		No report, but list of members received
" Burma	10	192	29	
" Austria	13	311	241	
" Norway	13	346	36	
" Egypt	8	77	18	
" Denmark and Iceland	14	481	107	
" Ireland	7	110	20	
" Mexico	14	312	105	
" Canada	20	852	170	No report
" Argentine Republic	15	338	98	
" Chile	10	142		
" Brazil	12	1,324		
" Bulgaria	7	144	114	
Non-Sectionalised	22	686	111	
Grand Total	1,244	36,850	6,377	

The countries vary in the date of closing their year, so the figures are not quite up to date, but the matter is not important, as each states its own year's progress.

America once more records the largest number of new members, 1,859 India again comes next with 960—103 less than last year, and England and Wales third, with 755 Australasia has a record year, with 312 as against last year's 167, but we must remember that she

alone has had the blessing of the presence of my Brother, C. W. Leadbeater. France has 495 instead of last year's 337, which we noted as remarkable last year; there is evidently an increasing interest there in the teachings of the Wisdom.

We now turn, as usual, to the general work of the National Societies.

It is a matter for the deepest regret that in America, our oldest Section, the trouble mentioned last year has increased, and a most regrettable contest, carried on with exceeding bitterness on both sides, threatens the life of the Section. Earnest and good men and women are enrolled on both sides, men and women whose long years of faithful work deserve respect and gratitude from us all. The Report sent is a mere list of statistics, and we miss the usual interesting account always sent to us from Mr. A. P. Warrington, who is away from the States on a visit to Bishop Leadbeater in Sydney, enjoying a well-earned rest from his heavy and continuous work. He is succeeded by Mr. L. W. Rogers, General Secretary, a well-known worker in the States.

The T.S. in England and Wales sends by the hands of its excellent General Secretary a long and interesting Report. It tells us of the starting of a new National monthly publication in place of the *Vahan*. The Society has received a very cruel blow from the Government in the practical confiscation of its beautiful Headquarters in Tavistock Square, on which over £100,000 had been expended. It was taken by the War Office during the War, and we willingly gave way to the National need, and lived in restricted quarters at great inconvenience without complaint, at the end of the War, we naturally expected its return, but the War Office took advantage of our having a very long lease, the conditions of which as to finishing the building could not be fulfilled in consequence of its above seizure, and, refusing to give any date at which it would surrender the property, forced on us its sale to itself for less than one-third of the actual cash expenditure on it, to say nothing of the value of the lease. The Government treated us as its predecessors treated the Jews in the Middle Ages, compelling a forced gift to it of a fine lease and over £60,000 in cash. Such was the reward to the Society for its loyalty and sacrifice during the War. I shall see if any redress is possible when I reach England in May next. Meanwhile we have had to take a house in Bedford Square, and endure the crippling loss inflicted on us in this high-handed way with such philosophy as we

may. The Report mentions the Lambeth Conference, before a Committee of which the T. S. was represented by the General Secretary, the Rev. Messrs F. W. Pigott and Scott-Moncrieff and Miss Charlotte Woods, who put before them the position of the T. S. in relation to Christianity, and were listened to with great courtesy. We owe thanks to the Conference for its fairness and impartiality. Another interesting and notable circumstance was the invitation to the General Secretary to take part in establishing "a League of Religions, to support the League of Nations in its aim of securing Universal Peace" The T. S. is itself really such a League, but it is natural that a new one should be founded. We must rejoice over the ever-increasing recognition of the high truth of Universal Brotherhood, on the fact of which our Society is founded, and the recognition of which is the condition of our membership. The work of the National Society is spreading out in all directions. It is very active in the distribution of free literature, and has this year issued a series of ten little books on the chief Theosophical teachings, priced at 1d. each, of which 20,000 were sold in the first three months. The Report closes on a note of high endeavour and hope, fully justified by the facts recorded, and we may cordially congratulate the General Secretary and all the faithful workers, as well as the National Society as a whole.

Our Indian Report opens with a note on the unrest and excitement, the rage and indignation of the year, and the consequent difficulties surrounding the work of a Society pledged to the principle of Universal Brotherhood, transcending race, caste, and creed. Our earlier work was to claim equality in status for Indian with European; now we have to remind Indians that Europeans are our brothers, and to strive, as did our ancestors on Kurukshetra, to fight for justice and liberty, without hatred against those who deny them. A marked feature of our internal work has been the establishment of a Northern Federation with its centre at Benares, like the Southern Federation due to the initiative of my dear colleague B. P. Wadia, with its centre at Adyar. Within the subdivisions of these, local conferences are held, to the great benefit of all. Bro. T. Ramachandra Rao is our most helpful organiser here, and we owe much to his inspiring work. The Summer School held in Adyar and elsewhere was copied and improved in Benares this year, Messrs. B. Sanjiva Rao and Fritz Kunz and Miss de Leeuw—much aided by our members on the staff of the Hindū University, who supplied help in

apparatus and instruction—being the chief workers, and Messrs. P. K. Telang and Bhagavan Das being also very helpful. Greatly increased efficiency is hoped for as a result of the much improved organisation. The spirit in the Section is admirable, full of warmth and enthusiasm; and we have reason to be grateful to Rai Bahadur Purnendu Narayana Sinha, whose strong brain guides the work, and whose big heart has room for all of us.

The Australasian Report shows much steady work and progress, much lecturing work having been done by the General Secretary, Mr. Chappel, Mr. and Mrs. Van Gelder and others. A Publicity Bureau has been established under Mr. Van Gelder's direction and Theosophical Circulating Libraries have been formed by some branches. The Section Magazine is a remarkably good one, much helped by Bishop Leadbeater. Bro. C. Jinarājādāsa presided "splendidly" at the Annual Convention, and he and his wife concluded their tour, during which so much light has been spread and inspiration given.

Sweden reports very active propaganda work, and much increased activity

New Zealand speaks warmly of Mr. and Mrs. Jinarājādāsa in their long tour, as sources of inspiration and help to all who came into contact with them. The National Lecturer, Miss Christie, whose invaluable work has done much in building up the Section, has gone to England for a change, and Mr. Harry Banks, an old member and returned soldier, has taken her place. He shows the soldierly qualities of invariable cheerfulness and devotion. Many subsidiary activities are mentioned, which shall be noted in their place.

The Netherlands report "specially active" propaganda and many visitors, notable among whom were Bishop Wedgwood and Dr. Rabindranath Tagore, the latter coming as the guest of the Society and the Free Congregation, which together organised a fine series of lectures.

France is doing very well, and among its new Lodges is one as far afield as Tonkin. The first Lodge in Portugal is temporarily placed under the fostering care of France, but I hope that an Iberian National Society will be formed for Spain and Portugal. The World-Congress, put off this year, in consequence of my inability to leave India, will take place next year in Paris, on July 23rd, and France hopes that every National Society in the world will send at least one delegate. Bros. C. Jinarājādāsa and B. P. Wadia visited Paris this year

to the warm pleasure of our ever genial and hospitable French brethren. I would add my plea to that of my dear colleague Charles Blech, urging that all National Societies will make our first World-Congress a grand success.

Italy reports little activity, in consequence of her terrible War and post-peace troubles, but we have full confidence in her future, in view of the deep devotion of many of her members. We send her loving sympathy.

Germany is in a very confused state, with rival divisions and secretaries. She has passed through such grievous troubles and is still so full of unrest, that the reconstruction of her National Society is beset with difficulties. I hope to be able to help her when in Europe.

Cuba is always devoted and energetic. It has virtually built the Mexican National Society, and speaks most hopefully of its future, to which it contributed nine of the Lodges previously belonging to it, but it has 32 left. I feel the necessity of good maps in these days and a better knowledge of geography than I possess, and shall promptly acquire it, both as regards southern North America and the new States in Europe. I send a special word of greeting to Bro Rafael de Albear, for his most unselfish labours and his staunch loyalty to Theosophy.

In Finland Mr. Pekka Ervast wished the Society to be divided into two autonomous Sections, one for occult research, of which he would be the head, and one for political and social activity. This was impossible, but I wrote to him that he was perfectly free to form a body within the National Society for his line of study, the National Society itself remaining, and T.S. communications coming through its officers; the members who were not willing to accept him as teacher, did not wish to be classified as doing only political and social work, and they could not be compelled to take a label. This has not satisfied him, but he has finally formed a "Rose-Cross Finnish Occult Research Society," open to members of the T.S. and to others. This is, of course, an independent body, to which I wish all success if it does useful work, but I cannot recognise any "Occult Division of the T.S. in Finland". That is outside my jurisdiction as President of the T.S., and I am in no way connected with it. Mr. Pekka Ervast is a man of learning, and has done great service to the T.S.

Our Russian brothers live in grievous surroundings, and the Society was closed by the Bolsheviks in December, 1919, it was offered liberty

if it would spread among the populace the teaching that not only was there no God, but that religion was the primary cause of ignorance and injustice and therefore the maker of revolution and wretchedness. Our noble Anna Kamensky boldly refused, after being subjected to long interrogation and insult. She escaped with her life, but remains in great danger, with some other well-known Theosophists, and we have no further news. The above does not come from them, but from a person who was in Russia at the time. Communication with the outer world is forbidden by the Tyranny, and we have heard nothing since October last. When I bade her farewell in London, when she took up the work of the T.S. under the Tsar's *régime*, I said to her in the words of the Christ "Behold, I send you forth as sheep in the midst of wolves," but the far worse wolves of Bolshevism were then undreamt of. May the Masters' Peace be with Their faithful ones; all is well with them, for, living here or there, they live with Them.

In South Africa, the T.S. held its Annual Session for 1920 at Christmas, 1919, in order to hold it in Cape Town, when there were longer holidays. Nothing notable happened during the year, but steady work has gone on.

Scotland and Switzerland are late with their Reports.

Belgium is recovering and is working quietly.

Java has sent no Report; we only have the numbers of Lodges and members in a list sent in connection with the Presidential election in 1921.

Burma reports some propaganda, but much indifference. It has circulated some literature, and has interested a number of Burmese monks, who take part in the meetings. Dr. T. M. Manikam Pillai continues his useful work, but is now on leave in consequence of bad health; the passing away of a faithful brother, C. G. S. Pillay, is a great loss to the Society. Tilanka, the Secretary of the Bhikkus' Branch, has also passed over, and also another devoted member, Maung Thin.

The Report from Austria is touching in its simplicity and affection. One feels the suffering through which the country is passing, and the strength reaching it through the T.S.

Norway has sent no Report.

Egypt struggles on bravely with its cosmopolitan membership and its many languages—Arabic, Italian, Greek, Turkish, Armenian, French, English—a veritable Tower of Babel. It needs a publishing office, a library, and lecturers, to carry on propaganda.

Denmark is showing a much increased interest in Theosophy, and has now a Publishing House of its own. Iceland also is doing well, but is starting its own National Society for administrative reasons. It has eight Lodges, so is ready to do so, but Denmark will need to form another, as there are only 14 altogether.

The young T.S. in Ireland is almost paralysed by the political condition of the country, but Theosophy has a future in the Island of Saints.

Mexico sends in its first Report, cheery and hopeful. It has three magazines—one in Yucatan—and is carrying on an active propaganda.

Canada has sent no Report.

Argentine Report has come late, as has that of Chile.

Brazil has shaped itself successfully and promises well from its first Report. It is active in educational as well as in T.S. propaganda work.

Bulgaria also sends in its first Report, and gives a brief and interesting sketch of Theosophy in Bulgaria. It was first spoken of in the year 1900, when a group was formed in Sofia. Lecturing and publication began in 1904, and the first Lodge was established in 1907; work went on until 1912, when it was checked by the Balkan War. Little was done from 1912 to 1919, the principal workers being away in the War, but after peace was made, the movement rushed ahead, Lodges were formed and a National Society appeared, vigorous and vocal. It has 144 active members in seven Lodges. We warmly congratulate our good brother, Sophrony Nickoff, to whose steady and quiet work for twenty years this blossoming out is due, under the Master's blessing.

UNSECTIONALISED

Spain. The Presidential Agent for Spain, the noble Señor Don José Xifré, the devoted friend of H. P. B., passed away last September. May Peace follow him, we miss him sorely. Major Julio Garrido sends an interesting Report, showing ten Lodges working actively. They will probably soon be formed into a Section.

South America was our chief unsectionalised division, but there are now National Societies in the Argentine Republic, including Uruguay and Paraguay, Chile, and Brazil. We have no detailed Report of the remaining countries, but the following reaches us from Mr. Cousins,

there Dr. F. Vallas Vargas told us last year of two Lodges, one in Bolivia, and one in Peru, that were not working :

Bolivia. "Information has been received that a Theosophical movement has sprung up recently in Bolivia. The recently retired Bolivian Ambassador to Japan has intimated his intention of joining the T.S. and linking up the new movement with India." We shall be glad to hear further.

(A Report has reached us and will appear with other late ones.)

Danske-Landsloge. This independent Danish Lodge continues its regular work.

THE T.S. IN THE WILDERNESS

I have classified as "the T S in the Wilderness " some stray Lodges which, if they were Bishops, would be less politely described as *in partibus infidelium*.

The Nanobi Lodge. This Lodge works on faithfully amid the difficulties which surround all Indian work in the British Colonies. It records visits from Lieut-Colonel Peacocke, Mr. van der Leeuw, and Mr. C. F. Andrews. Mr. Merry, from England, has come to stay.

The Barbadoes Lodge. The Centre in Barbadoes has become a Lodge, thanks to the efforts of Mr. Edward Dayton, who was elected as its first President. Lectures are given; a Study Class has been formed, and a Lending Library started.

The Isis Lodge (Portugal) This Lodge in Lisbon is, as above said, related to France, with the permission of the President.

The Polish Lodge. This also, for satisfactory reasons, is attached to France.

Turkey. There are seven Russian refugees, Theosophists, in Constantinople, and also one belonging to an American Lodge, who wish to organise into a Branch. They cannot hold public meetings without permission from the local Government authorities, but this can be obtained if they are chartered as a Lodge. The Lodge will be attached to Egypt, as the Egyptian General Secretary, Signor Veronesi, is willing to include it in the Egyptian Section.

SUBSIDIARY ACTIVITIES

Education, as usual, bulks very largely among these activities, and the T.S. Order of Service has taken on a new lease of life, thanks to the

energy of its British Secretary, Mr. Arthur Burgess. The Order of the Star in the East makes the most marked advance in India, thanks to its most hard-working Secretary, Miss Annie Bell. Let us look at them in turn

The Theosophical Educational Trust (Great Britain and Ireland) sends a long and interesting Report. It is fortunate in receiving large financial support in England, and can thus go on its way, useful and free from anxiety as to means. It has seven well-equipped and flourishing schools, of which details are given. The Netherlands have instituted a National Trust as part of the International Theosophical Fraternity in Education, and have started a very small school as a beginning, with the hope that it will grow. Belgium, France, India, Mexico and Sweden have branches of this, Australia has a "Fraternity of Education," but we cannot claim it, as it has omitted the word "Theosophical".

The Olcott Pañchama Free Schools in Madras have lost the valuable services of Miss Kofel, who is retiring from work, on account of failing health. A loving farewell was paid her at Adyar, and needless to say she is very much missed, for she poured her whole heart and life into her work and was the friend of every teacher and child. The new Superintendent, Miss Orr, took over charge from her, and promises to be a worthy successor. I am glad to say that the Schools have received more financial help this year than is usual, but it comes from abroad.

The Musæus Buddhist Girls' College, Colombo, grows satisfactorily, but Mrs. Higgins sorely needs an English Theosophical graduate, who can succeed to her place, as her long years of regular work should now cease, and allow her to retire into well-earned rest.

The Society for the Promotion of National Education, which grew out of the Theosophical Educational Trust, issues its own Report, and is not one of our "activities," though largely worked by Fellows of the Theosophical Society.

Among young peoples' movements the "Round Table," the "Golden Chain," and the "Citizens of To-morrow" are among our offshoots, but—except of one in Chile—we have no Reports of them.

The Order of the Star in the East is markedly flourishing in India as mentioned above, but I have no Report in time for this Address. I make a special appeal for its organ, *The Herald of the Star in the East*, in which the Head of the Order is now taking

an active interest, and is sharing with the Editor, Mr. Wodehouse, the responsibility for the Editorial Notes. Brazil and Chile report progress briefly.

A very interesting Report comes from the T.S. Order of Service in England and Wales, the Anti-Vivisection League has been meeting regularly for study, and has given some lectures. The Braille and Servers of the Blind League does steady, unostentatious and most admirable work, of which details will be found in the Report. The League of Healing is very active. A "Brotherhood of Nations League" has been started, to "support actively in principle the League of Nations Covenant".

The Order of the Brothers of Service is one of the most valuable of our activities. It admits to its highest grade of Brother those only who are both intellectual and devoted, and have some specialised ability to offer for work in the world. One of its Brethren is Principal of a large College in Allahabad; another, a woman graduate, is Principal of the S.P.N.E. Girls' College in Benares. A group of young Indians, with Oxford and Cambridge degrees, are working in the S.P.N.E. University in Madras. Another, who stood first in mathematics at Allahabad University, is head of the University School. Another is Principal of a large Girls' School in Poona. Two more are just appointed Principals of Girls' Schools in the Madras Presidency. Another is the life of the Scout Movement in Southern India, though I fear we have to spare him to take up Mr Woodward's work in Ceylon. Everywhere they are spreading the high ideals of "Education as Service".

HEADQUARTERS

The work in Headquarters has gone on increasing. We are recovering from the effects of the War, which almost destroyed our publishing business by the lessened demand for the "luxury" of books, and by the extraordinary fluctuations of exchange. We had to remit the whole of the debt due from our London Branch, some Rs. 40,000, as it had suffered like ourselves from loss of business and the depreciation of the English pound sterling. We suffered also from the bad management of our American Branch, which instead of paying us for the books sent out, calmly used our money for printing American editions of our books to our serious detriment. Happily Mr. B. P. Wadia

—to whom the whole success of our Publishing House is due—was in America, and he placed a more responsible Manager in charge, who is guiding the business satisfactorily. Mr Wadia's effective management was much missed here, during his unexpectedly long absence "in foreign parts," and that absence was taken advantage of by two responsible persons, who were discovered by Mr. Schwarz in the dishonest manipulation of balances, and who vanished from the scene promptly on the discovery. As Mr. Wadia is again likely to be away in Europe for a considerable part of the coming year, and as I also have to be in Europe for some months, he has advised, and I have agreed to, the establishment of a small Board of Directors for the Publishing House, of which we are both members, so that the business may be effectively looked after in our absences. The Board has appointed Mr. Fritz Kunzas Managing Director, and we have the valuable services of Mr. Rajarama, who has been the very successful Secretary of the Kumbakonam Municipality for twenty-seven years, having thus a thoroughly sound knowledge of office management. Mr. W. D. S. Brown remains as Assistant Editor of *The Theosophist*, work he has long been discharging most efficiently; Mrs. Charles Kerr, who has carried on similar duties to *The Adyar Bulletin*, also with great efficiency, is obliged to go to England on the imperative orders of her doctor, and therefore has regretfully relinquished her work into the capable hands of Miss de Leeuw. We shall miss Mrs. Kerr much at Headquarters, as she has been a great helper in many ways, especially in our Masonic work. Mrs. Gagarin, Mrs. Adair, are old and faithful workers in the T.P.H. Mr. and Mrs. Barker have helped much during the year.

My old helpers, Rao Sahab G. Subbiah Chetty, B Ranga Reddy, A. K. Sitarama Shastri and J. Srinivasa Rao remain as ever. Mr. A. Schwarz is a tower of strength in all financial matters, and keeps our T.S. accounts straight. Several of my best workers, Miss Arundale, Mr. Arundale, Mr. Yadunandan Prasad, Mr. Rama Rao, Mr. Trilokekar, Miss Herington, Mr. Huidekoper, all live here, but are swallowed up by the Society for the Promotion of National Education, as are Mr. and Mrs. Wood and Mr. and Mrs. Cousins away from here. Mr. P. K. Telang works in the Hindū University and the Benares S.P.N.E. High School for boys, and Pandit Iqbal Narayana Gurtu does the same. Our old friend, Miss Palmer, has come back home from America and works in the Benares Girls' School, and Miss Veale in the College. All of these

are away from Headquarters, but seem part of it, as they live in its atmosphere. Mr. Dwarkanath Telang is here, bearing the burden of *New India* management, while Mr. Shiva Rao helps effectively on the literary side, as does Mr. Natesan. Mr. V. R. Karundikar and his wife work hard among the poor. Miss van Motman looks after Leadbeater Chambers, and Mr. Ross is our artist, and is a great help.

The Library had 2,263 visitors during the year, 995 books and 22 MSS were lent to approved students. The Director has edited twenty-four *Minor Upanishads*, classed under Samanta Vedānta.

CONCLUSION

Brethren, in your hands is placed the greatest of all trusts, the helping forward of the spiritual life of the world. For Those who rule and teach the world have sent the Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various Societies, for everywhere They seek channels for the outpouring of Their Life on the world. But into this Society of the DIVINE WISDOM, Their special Messenger, the Herald of the coming Teacher, the whole Hierarchy sends forth the stream of Their abounding Love and Strength, in order that the whole world may receive Their benediction. In the Āshrama of the two Masters who founded the Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colours the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our Theosophical Society is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its currents into every Faith; and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or grow feeble. And there They who sent out the life-current, glance at its streamings, and see how each little centre is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege and your responsibility. The Eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light.

ON THE WATCH-TOWER

(Concluded from p. 414)

MISS CHRISTIE, the New Zealand National lecturer, has been touring in Ireland with Miss Daphne Bright, and sends an interesting account. They first visited Queenstown, where they found a magnificent Roman Catholic Cathedral, terrible poverty and dirt, shop windows broken and boarded up, curfew at 10 p.m. About 20 people came to listen to a Theosophical talk, which resulted in one Roman Catholic and two Anglican priests preaching against Theosophy and thus drawing attention to it. Cork could only have afternoon meetings, and a few joined the Society; there were riots in the streets, and firing to clear them before dark. Dublin has a Lodge, and the travellers had a very pleasant time, audience of over a hundred in the Lodge room and library, which were packed. Belfast, full of Churches, each against the rest; firing in the streets, curfew at 10.30, people killed nearly every night, "nice people in the Lodge and out of it, as at Dublin," but "a totally different atmosphere". Coleraine, no Lodge, but "delightful meetings" in the drawing-room of a charming hostess; "no riots or murders"—a pleasant change, one imagines; a Presbyterian lady came because her brother had heard Miss Christie in Murwillambah, Queensland, on her only visit there, and had asked his sister to go to hear her if she ever visited Ireland. Bangor had one day, afternoon and evening meetings, no Lodge. Londonderry, where a small Lodge was founded by Mr. Harry Banks, who is now Miss Christie's junior in New Zealand; "riots, firings, and shootings, Roman Catholics and Protestants at each other's throats, yet outwardly a careless, happy crowd in the streets, and very earnest people in the Lodge"; a Star centre was formed, so "Mr. Harry Banks and I, the two New Zealand National Lecturers, are the parents of T.S. and Star centres in 'Derry". A strange link between the widely separated lands. Miss Christie found many close similarities between the Irish and

the Indians ; strange that both, just now, are in so much trouble with England ; the hatred between Roman Catholics and Protestants is like that of the anti-Brâhmaṇas to Brâhmaṇas in the Madras Presidency, and the political hatred is as bitter as that of Non-Co-operators.

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This month sees the birth in England of a new Sectional Magazine, entitled *Theosophy*, but I have heard nothing of it beyond a printed circular, from which I take the following :

The Magazine will aim at keeping the members in touch with all new Theosophical developments and with news of our leaders in different countries. It will also have special sections dealing with new movements in Art, Literature and Philosophy, and with the latest discoveries in the worlds of Science, Comparative Religion and Psychical Research. The contributors to these sections will be our leaders in the Theosophical Society, and other well-known students both within and without the Society.

The price is 7s. 6d. annually to members, and 12s. to non-members.

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A correspondent sends the following ; the " news " is rather ancient, but will be welcome to my readers as to myself :

Under the protection of Don José Xifré, Presidential Agent for Spain, and with the help of Don Manuel Treviño, National Representative of the Order of the Star in the East, a Golden Chain Group of little children was started and put under the direction of Doña Celine Guyard. The first group commenced on February 12, 1920, with 5 boys and 2 girls. The meetings are held at the rooms of the Madrid Lodge, T.S., regularly each Tuesday, and a quarterly journal has been begun. On May 31st Doña Celine Guyard delivered a special lecture on the subject of the education now actually given to children and what ought to be given, basing herself on the principles in *Education as Service*.

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We begin a new half-yearly volume in April, and it is proposed during the current year to concentrate especially on relating THE THEOSOPHIST more definitely to world affairs. The supreme test of the reality of our knowledge is in its application to the progress of modern thought in all departments. My readers will no doubt have noticed in the January number the opening of a department entitled " Echoes from the Changing

World," as well as timely articles connected with large movements such as the present anti-Semitic activity, the recent advancement of science and the like. I appeal to Theosophists to extend the influence of this magazine as much as possible, assuring them on our side that we shall do everything from month to month to increase the usefulness of the publication in opening up lines of thought and action for our readers. Is it too much to ask that every Lodge and Centre should subscribe for one copy? THE THEOSOPHIST inherits the traditions of both THE THEOSOPHIST and *Lucifer*, and it is the only means of communication I have with the whole Theosophical Society.

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Madras gave a very fine welcome to H. R. H. the Duke of Connaught, when he came here to open the Reformed Council. All went well except the weather; we had three days of rain, which, however auspicious from the popular standpoint, were very unpleasant for the sightseers. The day of his arrival was wet in the morning and evening, but fair during his reception. The streets were crowded—so crowded that an hour and a half after he had passed, motors and carriages could only move at a foot-pace, and finally the police turned all the wheeled traffic off the main road, and sent us a long way round. Parties were many and successful; there were some most beautiful illuminations; people gathered wherever he was known to be passing and he was warmly received everywhere. We beflagged Headquarters by day and illuminated it by night. As I wrote in the January *Bulletin*:

Desperate efforts were made by the Non-Co-operators to spoil the proceedings, but they were a ludicrous failure. The gaily decorated streets were packed by festive crowds, good-humoured and happy; there was a fine military display. As I drove over the bridge and came in sight of our Headquarters, it flashed across the water its row of electric lights. Gay flags by day, and electric bulbs by night testify to the unswerving loyalty of the Theosophical Headquarters to the British connection and to the crowned Head of the Commonwealth.

The Duke sent a pleasant message of thanks after his departure, saying: "The days spent in Madras have greatly

heartened me in the Mission entrusted to me by His Majesty the King-Emperor, and will always remain among my most treasured recollections."

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An interesting letter from our good Theosophical worker, Mr. C. Spurgeon Medhurst, from Pekin, has the following, which I transmit to my readers .

I wish, through you, to suggest Pekin as an exhilarating winter holiday resort for weary Theosophical workers ; Indians, English, or Americans, ladies or gentlemen, who have private means and are socially inclined, should find Pekin unusually attractive and crowded with opportunity. Few cities are more interesting—I have just written an article in a local paper on Pekin's Romances—and one might go a long, long way without being able to find anything superior to a North China winter, with its cold, bracing air, and its abundant sunshine.

A student of history would discover much suggestive material here. China's future form of government is still unsettled. She is standing on the lower steps of industrialism and looking towards the temple. Her politics are a morass. Each of these three things is very much in activity. Where could a philosopher find a more promising field for investigation ?

What should interest the suppositional Theosophical visitor most, however, is the opportunity for work. Presumably he would live in one of the hotels, and through their foyers there is a continual stream of people from all over the world, many of them influential persons. Again, it is the custom in Pekin that the stranger calls on the resident. He need not wait for an introduction, nor need he have any particular business in view, he just leaves his card with whomsoever he wishes to become acquainted. During the season, from October to March, there are many "at homes," receptions, and other public gatherings, all of which our T. S. visitor could attend. Possibly openings would also be made for him to lecture if he so desired.

From Pekin to Port Said, with another message. This time it is from the President of our Port Said T.S. Lodge. M. Henri Gerbaud, F.T.S., writes that he will always be glad to meet members of the T.S. who are passing through Port Said, and to help them in any way that lies in his power, if they will notify him beforehand of the date of their passage, and they should also give the name of their steamer. His address is, Ateliers Généraux, Canal de Suez, Port Said, Egypt.

THE THEOSOPHIST

ON *The* WATCH-TOWER



THIS is the last number of Part I of our Forty-second volume, concluding the last three months of 1920, and the first three months of the fateful year, 1921. Much has come about in India during the five months that lie behind us as we enter March: the first popular elections; the first Indian Ministers, responsible to the Legislatures; the opening of those Legislatures, four of them by the hands of the Royal Messenger of Peace and goodwill; the Viceroy's words that "autocracy is abandoned," repeated by the Duke; the King's message that the National Legislature is "the beginning of Swarāj within my Empire". The "great adventure," as

some call it, the natural and rightful advance of India to her place in the Commonwealth, as some of us regard it, has opened well. In one Chamber, the Council of State, we have the Resolution of the Hon. Mr. V. S. Srinivasa Sastri, an advanced Liberal, for a committee to examine the laws of a "repressive nature"—*i.e.*, those in which liberty and property are placed at the mercy of the will of the Executive, instead of under the protection of the Judiciary—accepted by the Government, now nearly half Indian. In the second Chamber, the Legislative Assembly, we have the Resolution of Mr. Jamnadas Dwarkadas, a National Home Rule Leaguer, dealing with the Panjab tragedy, three parts of which, expressing regret for unnecessary humiliations and indignities suffered by Indians under martial law, establishing the principle that Indian life and honour are as sacred as English, and promising compensation to the families of Indians killed in the Panjab and elsewhere, were all accepted by the Government. The fourth, regarding the punishment of officers guilty of excesses, could not be re-opened, but it is understood that serious penalties were inflicted, and India is not a revengeful Nation. The condemnation and the regret expressed enable us to put the tragedy behind us. The heavy indemnities imposed have been remitted, so far as not collected, the city of Amritsar being relieved of a payment of Rs. 1,700,000. The irreconcilables remain, of course, irreconcilable, for how could they keep up their attitude, unless they nourished their grievances?

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Another public event of importance is the visit to India of General Sir Robert and Lady Baden-Powell, the Chief Scout and Chief Guide. They came to knit into one organisation the various Scout organisations in India: the original B.-P. Scouts and the Indian Associations outside them. The chief All-India organisation was the Indian Boy Scouts, started by myself, and trained by Mr. F. G. Pearce and G. S. Arundale,

of which I was "Protector"; this spread rapidly in various parts of India; and as the Home Rule agitation was then very active and the then Governor of Madras was a great hater of the idea of Home Rule, he organised another rival organisation, though he had never troubled himself about Scouting for Indians until he saw how our Association was spreading, but had confined himself to English and Anglo-Indian boys. Under our present Governor, Lord Willingdon, the "Besant Scouts," and the "Pentland Scouts," as they were popularly called, amalgamated, and now we have merged ourselves in the B.-P. organisation. In the big joint Rally we had when Sir Robert was here, he announced the amalgamation; there was a very pretty sight: the Indian and British troops rushed into each other's ranks, shaking hands and cheering. Some of us saw a vision of the future in it, when the men, who are now boys, will work hand-in-hand for the service of the world.

* *

How different a sight is presented by the Councils with their respective Governments working harmoniously for the people's good and these joyous ranks of boys of both Nations mingling as brothers, from the Non-Co-operation movement, motivated by race hatred, by the desire for revenge, and intended by very many to wrench away the bond between Britain and India. That mischievous crusade is, I think, weakening. The giving up of titles has been a ludicrous failure. The boycotting of the Law Courts has been taken up by very few. The boycotting of schools caused a sudden, excited exodus in Aligarh and Calcutta, but in both places nearly all the boys have returned to school and college. No other places have been seriously affected, but the preaching of disobedience to parents and general breaking of discipline has entirely demoralised the students. They break up public meetings, abusing speakers in foul language and using physical violence, blows and kicks. The most respected

"Testimonial" of which I find myself the deeply grateful recipient. Many of them are known to me, and—knowing me—will realise how profoundly I am touched by their affectionate and generous effort to smooth the remaining period of my stay on the physical plane. Already my friends of the London Lodge and others had softened by a substantial gift the pressure of financial worries, indirectly the result of my devotion to Theosophical work. The present important expansion of their undertaking, which has given it a world-wide character, does more than greatly enhance its practical effect—it has given me the intense satisfaction of knowing that innumerable streams of affectionately sympathetic thought have been flowing towards me for the many months during which the testimonial has been in preparation

I do not know how much longer the Powers who control such arrangements will think it desirable to keep me, in spite of advanced age, in a condition to go on with the work I have been engaged with for the last thirty or forty years. At the moment of writing I am unconscious of any change, physical or mental, that has attended the passage of the last ten or twelve. So it may be that for some further period I shall continue, on this plane, to enjoy the fruits of your generous provision for my worldly welfare, which by these imperfect words I endeavour to acknowledge with a grateful feeling it is impossible, adequately, to express.

47 Ladbroke Grove
London, W. 11.

A. P. SINNETT

Mr. A. P. Sinnett has earned the deep gratitude of the Theosophical world, that he has done so much to deserve, and he works still for Theosophy as though he were as young as when he entered the Society.

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From Blavatsky Lodge, Bombay, comes the news of the passing away of another old worker.

The following Resolution was passed unanimously by the Managing Committee in their meeting of the 10th February.

"The Managing Committee record with regret the passing away of Bro. Nairozji Aderji on January 26th, 1921. In him the Blavatsky Lodge has lost one of its oldest members, whose devotion and zeal for the Lodge were remarkable. He joined the Lodge in 1891, was its Hon. Librarian in 1898, and an Hon. Secretary in 1912, and took a most active part in the management of the Lodge. He used to stay in the Lodge Rooms, and look after the furniture and library, and many a time organised social gatherings. His services as a

lecturer and T. S. worker are worthy of note. The Committee sympathises in the bereavement of the family."

Our friends on the other side increase in number, but we know that they will return in due season, to spread the Light once more.

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From England come many encouraging signs of steady and progressive work. Here is an extract of a letter :

My recent tour in the Welsh Lodges, etc., showed a strong, growing movement with some five devoted workers. Chester has been a long, long pull up, but the last time but one that Mr. Jinarājādāsa was over here, I took him to Chester to speak, and asked him to do something to establish a centre of spiritual energy. Ever since then, a steady movement began, not only in the T. S. but in the Cathedral activities. The Bishop became ill, and a locum tenens came. He preached and taught the Immanence of God, Nature's finer forces, etc. He remains as a Canon, and there is now a new Bishop of fine character and spiritual influence, and I have heard rumours about the new Dean being a very broad-minded and spiritual man. Now the T. S. Lodge is well established with good workers. Mr. Rogers gave a course of three lectures; result—a study-group of 22. I should like Mr. Jinarājādāsa to know this result of his effective help.

Southport Lodge is also doing well, very well; the President, Mrs. Towers, is developing into a brilliant lecturer.

The Belfast Lodge has issued a good three months' syllabus of weekly lectures. The Leeds Lodge is active as ever, and is in most useful relation with various progressive associations in the city; Mr. and Mrs. Clifford Best exercise a very harmonising influence. The T. S. Astrological Lodge, with the ever-devoted Mrs. Alan Leo as its President, has a three months' course of weekly lectures running. The new magazine, *Theosophy*, a monthly magazine for England and Wales, issues its first number, a quite promising one: we trust it will prove most useful to the Society. *The Herald of the Star* has some suggestive notes by J. K. We select one pregnant sentence on the coming changes :

We are none of us in a position to know exactly what changes are needed, and so we cannot commit the Order to details. But we do know, in a general way, that certain forms of so-called modern civilisation must disappear. We know that the future requires the abolition of extremes of wealth and poverty, that over-idleness must not exist side by side with over-work, that the domination of any class

or race over another must cease. Towards these general ends we should work—but work each in our own way. Not one of us has the same temperament or the same point of view as another, but we have all, nevertheless, a definite object before us—namely, to make the world better and so to prepare it to receive a superhuman Man. In order to achieve this end, we must first get rid of any personal or selfish motive and be filled with a profound desire to help our fellow men. From this desire such wisdom that we need for our guidance will flow.

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The following extract, from a lecture delivered in London to the “Mystic Evolution Society” by Lord Clifford of Chudleigh, deserves consideration :

Investigations made by Professor Soddy of Oxford and himself, he said, led to the assumption that there were three, not two electrons. The first he defined as the “x,” or unknown, electron, which created all forms of life, growth, and variation, but which, as it conformed to all the conditions of infinity, could only be described as the force of nothingness. The second was the negative electron, that combined with the other two to create material existence. The third was the positive electron, that combined with the other two to create energy. As pure electricity obeyed the conditions of infinity, and not of finity, they must conclude that it was spiritual and divine, not material.

The world moves, my brothers. The above might have been said by H. P. Blavatsky.

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We are glad to note that the Britain and India Association continues its most useful work of drawing the countries together. It has just held four fortnightly meetings, beginning with chat and tea, after which follow a lecture and discussion. The lecturers were :

Mr. H. S. Polak, on “An Urgent Imperial Problem”.

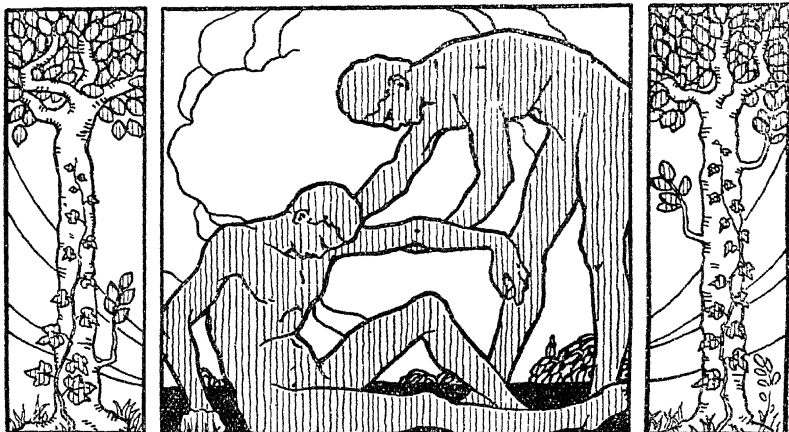
Prof. K. N. Sitaram, M.A., on “Some Ancient Indian Ideals”.

Dr. Stella Kramrisch, on “Indian Art and Europe”.

Mrs. H. Tata, on “Progress of Women in India”.

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The South Indian Federation meets at Adyar on March 25, 26 and 27, and boarding and general accommodation are given to all delegates, provided they notify their coming by March 15, and send the registration fee of Re. 1. As I was among the South Indian delegates at the Annual Convention, I preside at the Calcutta Federation on the same dates.



Brotherhood

PHYSIC AND FASHION

By ROBERT H. SPURRIER

WE have it on high esoteric authority that the rule of fashion is not unknown in the realm of medicine. To the attainment of this knowledge, it is true, uninitiated but enlightened laymen had reached aforetime, but to-day that which was spoken in secret is proclaimed from the housetop, and the truth which should be concealed from the Philistines is told in Gath and published in the streets of Askalon. For the statement made in 1911 by *The British Medical Journal* into the ear of the profession—the statement that

Remedies and modes of treatment, like systems of philosophy or fashions in dress, have their little day and cease to be. Back

numbers are graveyards of departed theories of which the various forms of quackery are the ghosts—

has been given widespread publicity through the medium of the lay press and by speakers from the public platform

This statement does not apply only to remedies and modes of treatment belonging to bygone days; it applies with accumulated emphasis to the present-day theory and practice of medicine, that is to say, to the Germ Theory of Disease and the methods of medication and treatment to which it has given rise. This theory from its inception earned the ridicule and scorn of one whose “characteristic common sense” has recently received the commendation of a medical reviewer. True, it was many years ago that Florence Nightingale characterised belief in the germ fetish and belief in the witchcraft fetish as products of one and the same mental condition, but recent testimony, which confirms the sanity of her point of view, has recalled it to memory. Only some two and a half years ago Sir James Barr, M D, LL.B, in the course of a caustic criticism of a contemporary declared .

On causation he is not the only writer who flies to that resort for the destitute, microbes and their toxins—to explain all the ills that flesh is heir to. (*British Medical Journal*, April 15th, 1916)

To such an extent, however, have the medicine men of to-day succeeded in spreading the fear of the germ, that the writer of a leading article in *The British Medical Journal* has been constrained to cry out that

the fear of the microbe now haunts the minds of men till it becomes an obsession.

And just as, in days gone by, the mere belief in the power of witchcraft brought upon the ignorant and unenlightened the very evils they feared, so to-day it cannot be denied that belief in the baleful effect of bacteria is in itself an active agent in the causation of disease. Indeed, fear is the cause of many ills, and its dissemination by those whose function it is to

make men whole, alone suggests that medicine has gone astray on a road which is leading it away from the true art of healing. Dr. Bean, an American osteopathic physician, in his book on *Food Fundamentals* declares :

There is no greater menace to the health of the people to-day than the teaching about germs. The distorted truth about germs has shunted the vision astray from the real cause of disease and has resulted in blinded efforts to palliate and relieve, and a damnable continuance in unhealthful habits of living. Wrong teaching about germs has instilled into the minds of many a poisonous fear which in itself is a curse to good health.

There are, however, and always have been since its coming, medical men who wholly reject this theory; men who hold that the presence of germs in disease is the *result* and not the *cause* of it; who are convinced that the action of the microbe is beneficent and not maleficent, and maintain that, just as outside the human body they are used in the purification of sewage, so also, within the human body, one of the rôles they play is that of scavenger. This conception of the function of micro-organisms within the human economy was put forward very clearly by Dr. Granville Bantock in the *précis* of evidence which he gave to the 1906 Royal Commission on Vivisection; and Dr. George Wilson, one of the members of that Commission, in quoting from it in his reservation memorandum, says :

I may state very frankly at the outset that I feel bound to associate myself with the views of Dr. Granville Bantock on "the germ theory of disease" as set forth in his *précis* of evidence.

And, adds Dr. Wilson,

I can do this the more readily because he and I, as well as others, have arrived at similar conclusions from a very close study of the subject, quite independently of each other—he, in the first instance, from the surgical side, and I all along from the public health point of view.

Dr. Wilson proceeds to quote from the *précis*, and from his quotation the following is an excerpt :

Bacteriologists have long since discovered that in order to convert filth or dead organic matter of any kind into harmless

constituents, Nature employs micro-organisms or microbes as her indispensable agents. Thus, in the modern septic tank, which is now so largely used in the treatment of sewage, it is the action of micro-organisms . . . which dissolves the sewage, and it is the continuous action of these microbes which converts all manurial matter into the saline constituents which are essential for the nutrition of plant life. In the natural purification of filth-polluted streams, or in the conversion of dead animal or vegetable matter into the flora of the vegetable world, it is admitted that the micro-organisms play a beneficent part, and so I am prepared to contend that, however these innumerable and infinitely minute vegetable organisms may be designated, they always play a more or less beneficent part when they are found to be associated with disease, and that, however characteristic any micro-organism may be of any particular form of infectious disease, it cannot be classed as pathogenic, in the sense that it is the actual agent causing the disease . . .

The conclusions, however, to which Dr. Bantock, Dr. Wilson, Dr. Vincentini and others have come, as the result of their researches, have not interested the medical profession generally, except to excite its hostility ; indeed, they have met with the usual fate that befalls heterodox opinion and have been despised and rejected of men. But it is significant that to-day criticism of the insufficiency of the germ theory to explain all the facts of disease, and recognition of the beneficent action of micro-organisms *within* the human body, are finding expression among the orthodox who have hitherto accepted it as a true theory of causation. So far back indeed as the year 1909 we find, in a leading article in *The Lancet*, the statement that

the bacterial theory of infectious diseases has been unchallenged for many years, and though it has not been upset, yet it must be acknowledged that there are certain facts for which the theory does not account fully.

The writer goes on to suggest that, as it is not at all rare to fail to find the causal organism in an individual case of disease ; that, as many microbes which are considered to be disease-producing are frequently found in healthy persons ; that, as there is a profuse diffusion of causal organisms without a corresponding production of disease, and as it has long been

known that a microbe can lose part, or even the whole, of its power to produce disease and that normally harmless microbes can become harmful; therefore some factor, other than the microbe, must play a complementary part to it in causation.

Subsequent to 1909 many other pronouncements have been made by medical authority, pronouncements which indicate a remarkable movement of opinion, not only away from the orthodox conception of the part played by germs in the causation of disease, but also in the direction of the unorthodox views of Dr Granville Bantock and those who think with him; but within the limits of this article it is impossible to quote from more than two or three of them. One of the most suggestive and significant of these, perhaps, both on account of its tenor and also because of the status of the speaker, is contained in the Harveian Oration of 1912, in the course of which Sir James Goodhart, Bart., M.D., LL.D., delivered himself of the statement that

. . . pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

In the following year, the year 1913, we find Professor Dixon, F.R.S., giving it as his opinion that

the micro-organisms in the intestinal tract probably exerted a beneficent influence; the body depended on these extraneous organisms for the effectiveness of digestion.

This opinion, though limited in its application, it will be noted, to the micro-organisms of one specified area, *i.e.*, those inhabiting the intestinal tract, appears, subject to this limitation, to echo the views expressed by Dr. Wilson; but it echoes them neither as clearly nor as fully as they are echoed in an article which appeared in the issue of *Popular Science Siftings*, September 2nd, 1919, in which the writer says:

Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion . . . Medical

science found the various kinds of bacteria swarming in the different germ diseases and had no doubt that they were the cause of the trouble. Now science has shown that that view of the cause of disease is almost entirely wrong. . . . The old microbes were present in the disease, of course, but it has been found, we are assured, that they were comparatively harmless, perhaps beneficial, because they ate up dead organic waste matter in the system . . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

Despite, however, the revolutionary change in orthodox opinion indicated in these and many similar utterances, the truth of the statement made in the pages of *The British Medical Journal*, that "it is the fashion of modern times to attribute everything to microbes," was never more apparent than it is to-day, and it is from this fashion that the prevailing remedies and modes of treatment take their rise.

In this connection it is a legitimate question to ask: "What are the results obtained by these remedies and modes of treatment—are they so successful in their application to diseased conditions as to carry the conviction that the theory on which they are founded is a true theory of causation?" It was said by One of old time, whose word and touch brought healing to many, that a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit, and He went on to ask: "Do men gather grapes of thorns or figs of thistles?" It is, then, a pertinent question to put. "Are the fruits brought forth by this tree of modern medicine those rare and refreshing fruits which, borne only by the tree of life, are for the healing of the nations?" A partial answer to this question is to be found in the testimony of Dr. Exham, who, speaking from the presidential chair of the Shropshire and Mid-Wales Branch of the British Medical Association, said:

The germ theory of disease having been accepted, it was hoped by many that we should be able to manage disease better. Was this hope realised? Did the treatment of disease alter much, and were we more successful? Surely it was not so.

A further and fuller answer is supplied, involuntarily, in the pages of *The British Medical Journal* (January 16th, 1915) by Dr. J. C. McWalter, in these words:

The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism, the problem apparently was to kill the microbe! Hence there came an era of microbicidal treatment. It mostly ended in failure . . .

But a condemnation, even more damning than the above, is contained in the words spoken by the same doctor a few months later.

There seems to be little doubt that almost all our meddlesome methods of medication do more harm than good. (*The British Medical Journal*, June 12th, 1915)

Proceeding now to examine more specifically the effects of the germ theory of disease as disclosed in the results of the remedies and treatments with which it is so closely associated, we hear the same lament of futility and danger arising from members of the medical profession. Take, for instance, the condition known as *pyorrhœa alveolaris*. In referring to this disease and its treatment, Dr. Vaughan Pendred writes:

It is high time that a strong protest was raised against the very modern craze of *pyorrhœa alveolaris*. As a general practitioner I have seen many cases that have consulted physicians, with the result that if nought else could be found the symptoms were referred to *pyorrhœa*—in several cases, I regret to say, in my experience, non-existent.

After stating that he had seen people rendered toothless because of the diagnosis of *pyorrhœa*, but that in not more than ten per cent of the cases had he seen the slightest advantage gained from the extraction of the teeth, Dr. Pendred roundly asserts:

Our profession is for ever flying off on some new scare that lasts three years and then dies, as indeed it as a rule deserves. Fortunately the greater part of these crazes are harmless, but this is causing an infinite amount of sorrow and injury. The claim that *pyorrhœa* is the universal cause of everything that avoids diagnosis is

too scandalously unscientific to need comment. Sometimes the removal of the teeth does good, but to sentence everybody, on the discovery of some baneful microbe, to have teeth removed—or all their teeth—is monstrous. It is gravely trying the general practitioner, who has a steadier, more equipoised mind than the consultant.

Dr. Pendred does not stand alone in his condemnation of this fashion. In an address delivered to the West London Medico-Chirurgical Society on October 8th, 1915, Dr. Leonard Dobson uttered a word of warning against the follies of fashion in medicine in general and of the pyorrhœa fashion in particular. He said: "There is too strong a tendency to follow fashion in the practice of medicine," and, proceeding to enumerate a few of the more recent ones, added:

At one time patients were put on soured milk, then came the turn for vaccines, and at the present time every patient is said to be suffering from *pyorrhœa alveolaris*—a craze which is responsible for the sacrifice of innumerable sound teeth.

Indeed, the extent to which this craze obsesses some members of the medical profession can be gauged from the statement made by one of them, that "mankind could live quite well at all ages without teeth". Apparently, too, in the opinion of some of them, mankind can live quite well at all ages minus a portion of the large intestine; and among the morbid manifestations which it is claimed can be cured by the operation of short-circuiting the colon, we find included "infection of the gums and pyorrhœa". The danger of the false doctrine that the big colon is merely "a common sink," combined with the brilliant advocacy of it by one of the leading surgeons of the day, is, we are told, that

Encouraged to regard the colon as of no account, the immature surgeons of two continents will inaugurate an era of short-circuiting, performing this or the yet graver colectomy for all sorts and conditions of disease in all sorts and conditions of men, women and children on the smallest possible pretext (*The British Medical Journal*, January 24th, 1914.)

Truly a cheerful prospect!

Passing on to deal briefly with inoculation and vaccination, which also take their rise in the germ theory of disease, many are the medical witnesses who give weighty testimony of the futility and danger of these fashionable modes of treatment, but here again exigencies of space will permit of reference to three or four only, of the most striking. We will take first the testimony of Dr. William Bramwell, who, referring to the use of vaccines and sera, describes the administration of these remedies as, in some cases,

being fraught with the gravest possible danger and soul-harrowing anxiety on the part of the administrator. (*The British Medical Journal*, January 6th, 1912)

Sir J. Dyce Duckworth's statement, which we will take next, if more guarded in expression, is none the less suggestive. Writing with special reference to pneumonia-vaccine in *The Lancet*, November 28th, 1914, he said :

I also prefer to begin with the older methods before resorting to vaccine treatment, and I would venture to suggest that some of us are now in danger of losing the older acquired knowledge of appropriate treatment for many common ailments.

An indication of the extent of the danger alluded to by Sir Dyce Duckworth is given in Dr. Bernstein's book on *Applied Pathology*, wherein he describes that "new product, the vaccinist" as

a man often young and lacking experience, trained for a few months at the fountain-head and treating disease, about which, owing to his inexperience, he can know but little, with a few chosen bacteria with which he has familiarised himself. (*The British Medical Journal*, September 27th, 1913.)

Perhaps, however, the most damaging confession is that made by Sir Watson Cheyne in the columns of *The Lancet* of February 27th, 1915. It is therein that he writes :

Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases

we can definitely recognise an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body . . . I have used vaccines extensively . . . and I have in only two or three cases seen any result which I should not have expected without their use. I have seen lesions getting well in one part of the body, and yet, while still under vaccine treatment, fresh lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines.

Sir Watson Cheyne draws a sharp distinction between the value of vaccines as *remedial* agents and their value as *preventive* agents. Speaking of their employment in the treatment of wounds of war, he says .

While I would welcome vaccines as a prophylactic measure, I think they are very broken reeds to trust to, once the organisms have established themselves in wounds.

A similar distinction between the general remedial and preventive value of inoculation and vaccination is drawn by many medical men, but evidence is accumulating to show that the futilities and disasters which attend the use of these remedies in the treatment of disease also attend their use in the realm of preventive medicine. Their absolute failure to prevent the 96,000 cases of medical illness which occurred amongst the troops in Gallipoli—not to mention Mesopotamia—in the absence of proper sanitary arrangements, appears to indicate pretty clearly the worthlessness of the so-called “protection” conferred by them. And indeed recognition of the fact of the failure of vaccination to protect against typhoid fever in the absence of proper sanitary and hygienic precautions has been made in the United States *Public Health Reports* of March 28th, 1919. In this document is reproduced in full an instructive circular entitled “Typhoid Vaccination No Substitute for Sanitary Precautions,” written by the chief surgeon of the American Expeditionary Forces, in which attention is called to severe and fatal epidemics of typhoid

fever occurring among inoculated American troops. Further, in it complaint is made that medical officers have utterly failed to grasp the significance of reports and warnings issued weekly to them on the occurrence and distribution of typhoid fever among the troops—a fact, it is stated, which may be due to

a false sense of security under the popular belief that vaccination against typhoid and paratyphoid gives a complete immunity, even in the midst of gross insanitary conditions.

But perhaps more menacing than its futilities are the dangers of these treatments, which are convincingly described in a letter written by a Canadian soldier at Camp Sewell and published on August 5th, 1915. In it he tells of the perfect health of a contingent of 33,000 men who had been tested by rigid medical examination and had hardly known a day's illness. He goes on to describe how, after each of the three anti-typhoid inoculations, more and more illness crept into the camp, until, on the third, there ensued a fatal epidemic of cerebro-spinal meningitis and pneumonia. He concludes his letter as follows :

There is nothing for it but the Canadian Army is being drugged and doped to death, and to the point of inefficiency, by the medical man . . . From my point of view 75 per cent of the disease at Val Cartier, Quebec and Camp Sewell is traceable to vaccine and typhoid serum.

And an officer of a British Service battalion tells how, after inoculation, the men, from being "hard as nails," became demoralised, and about 10 per cent of them had to be sent home as medically unfit.

That the deplorable and dangerous results discovered in the evidence quoted in this article attend the application of the remedies and modes of treatment arising out of the germ theory of disease, will not surprise those who hold that "a science built on cruelty can never bring health to man"—to put it in the words once used by Mrs. Besant—when once they realise the close connection between the present-day theory

and practice of medicine and the practice of experimentation on living animals. We have it on the authority of the Report of the 1906 Royal Commission on vivisection that :

In the early seventies of last century a great impetus was given to the study of physiology and the experimental sciences generally. Physiological and pathological laboratories had recently been founded in England, and animal experimentation was introduced on a more extended scale than previously. The researches of Pasteur led up to the science of bacteriology and opened new fields of investigation which were eagerly pursued.

Indeed, so eagerly were they pursued in the bodies of living animals, that the total number of experiments rose from 317 in 1878 to 7,500 in 1896, and from 9,822 in 1897 to the high-water mark of 95,731 in 1910, falling to 62,877 in 1919. A useful estimate of the extent to which the germ theory of disease is responsible for this enormous increase, can be formed from statements made by the Chief Home Office Inspector in his official Report for the year 1896. He says :

The rapidly increasing knowledge of diseases caused by inoculable organisms has necessitated the study of the life history of such organisms by inoculation experiments and other measures . . .

and then proceeds also to explain that the discovery of antitoxins has led to their preparation on a large scale, and that the preparation of them has necessitated a large number of inoculation experiments. He adds :

The large increase of inoculations and allied experiments, which has been noticeable for the last few years, is likely to continue.

The inspector, Dr. Poore, was correct in his surmise, and so great has been the increase in this class of experiment—and we have this on the assurance of the Hon. Secretary of the Research Defence Society—that 95 per cent of the total number of experiments on living animals performed annually in Great Britain are inoculations or of the nature of inoculations. These are all performed without anæsthetics, the vivisector being under the protection of Certificate A ; and that some of

them cause great suffering to the animal victim of the experiment is a fact admitted by the Chief Home Office Inspector, who, in reply to a question put to him before the 1906 Royal Commission on Vivisection, admitted that

It is certain that in some cases of this group, that is, experiments performed under Certificate A, the infection or injection is followed by great pain and much suffering.

Corroboration of this testimony is afforded by the Principal Clerk to the Home Office, who admitted that inoculation experiments which may terminate in actual disease, "the disease being a painful process," are allowed in large numbers.

The extent to which this fashionable theory of disease, its remedies and modes of treatment, are inseparably associated with the practice of cruelty, is thus clearly established, and its reaction in terms of human suffering will be recognised as just and inevitable.

Much more evidence than has been given here of the futility and danger to humanity of the present fashions in the theory and practice of medicine could be given, did space allow. True, they are but fashions and will pass; but until the theory does pass, along with its empirical therapeutics, until medical authority has learned to practice the virtue of tolerance, and medical opinion has ceased to be swayed by the particular superstition of the day and repudiated all association with vivisectional experimentation, the Ministry of Health, in spite of its potentialities for good, cannot fail to prove a curse and not a blessing to the health and well-being of the people, unless accompanied by an unfettered lay control in all fundamental questions of policy and right treatment. For there can be little doubt that the same influences which succeeded in making inoculation and vaccination *in effect* compulsory in the Army are seeking to gain complete control of the Ministry. And, gaining it, there is grave danger that the combination of

medical hierarchy and vested interest, which was behind the persecution of the men who refused these treatments, will display the same intolerant and tyrannical attitude towards the civil population, should it ever pass under its control. There is only too much reason to fear that they are seeking to impose their meddlesome methods of medication, to force their vaccines, and all the rest of the poisons they are now pouring into the human body—which, as Mrs. Besant says, are “lowering the vitality of the race,” “diminishing the resisting power of man,” and “making it [the body] a prey to innumerable diseases under the pretence of saving it from a few”—upon the large and growing number of people who believe that the way to health lies in clean living, pure food and moral self-control.

Thus would attention be diverted ever farther and farther from that line of true preventive medicine, which consists in the sweeping away of the slums and all the disease-breeding conditions of civilisation, and from the provision of an environment in which it is possible to live the clean, free, open, joyous life, apart from which there can be no true health either for a nation or an individual.

Robert H. Spurrier

THE MEANING OF BIRTH

By RICHARD WHITWELL

ONE might rightly and truly say that the main and vital problem of life is the realisation of the meaning of birth. For it contains all other problems, and to understand it is salvation, and the entering into complete deliverance from all the cramping conditions of the human spirit which, taken together, we embody under the term Evil. It touches life at the beginning, it touches life at the end, and it influences life all through. But dimly to apprehend its full content is to be filled with wonder and amazement. For as we approach it, the problem rises in marvel and grandeur until it enfolds the universe and we look into God's Plan—see into the heart of Good and Evil and, in all, the mystery of Birth.

Love is the one Life, and Love is always bringing to the birth. And the problem of the babe rises in wonder until it becomes the problem of Incarnation. There is truly but one birth, and that is the spiritual birth. When we use the word spiritual it almost suggests, to some, something partial, something incomplete. Yet really it is the whole thing, and implies the fullness. It is the full birth. We go through many births, many deaths, in each department of our whole nature : each is partial and temporary, witnessing to, and therefore symbolical of, the full and complete thing. It is the birth of the God, that is, of God in man. Life, or existence, flows on in one clear continuity till this be consummated. The soul, that pure essence in each, journeys on in one clear continuity through

existence, till at length it emerges in the splendour of God, finding itself at length in pure livingness, that is also both beginningless and endless. And wholly it is the infinite movement of the God-nature through all the spheres unto the Holy Birth, or Self-realisation at every point of the creation. Every human birth is an approach of the thread of continuity of a soul journeying through existence unto its own great realisation. With each it is a great journey, a mighty quest, a great overcoming, but he that overcomes shall receive a crown.

We hear much concerning life here and life beyond, of the first birth and the second birth, but truly there is but one life and truly there is but one birth. The first birth is in the Christian Scriptures referred to as "in Adam," and is into the physical, the outward, separate from the great consciousness, and truly the thread of our soul's continuity through existence had its first outworking there, right at the beginning; and truly our emergence, the birth of the God "in Christ," is implicit in the one Supreme Realisation; mystically we are there (as it were hidden with Christ), and it only awaits our unfoldment. The Resurrection-life is ours, abiding in our clear consciousness. This is the Reality. Till then all things are shadowy and symbolic. We abide in a world of symbols till Life inflows, disclosing the Real. For where the Real is not apprehended everything perforce takes on symbolic aspect. The human seedling is at first too delicate to bear the full sunlight of the Present. When it is able to absorb the full magnetism of the life-giving Ray, it will yield much fruit. Because of the meaning searching deeply through all things, everything partakes of a symbolic relationship to the unfolding life, corresponding to the degree thereof, witnessing to the Truth. There is then a perpetual and eternal witness of symbol till the Reality be manifest. The God ultimately comes, fulfilling all things. Then the symbol passes, disclosing the Real. This is indeed the Second Coming, as it is called—in

truth *the* coming The first coming, the vision of the Real within the symbol, was as a breath of heaven, was itself symbolic, though supremely so, for He came to His own, and His own received Him not.

That God comes to His own is Life's great meaning; and therefore, for us all, the divine meaning behind our life is that in our whole nature we become a pure vehicle of the Holy Divine Spirit, a radiating centre of the creative goodness, releasing the Inward Splendour at that point of power where our selfhood melts into the pure life. All that we truly know or realise is in the look of God beholding His creation that it is very good. Such knowing is the Light shining through. Consequently all true knowledge is the Light of God's Presence that illumines all our being, so that we become one therewith. Although we seem to see, it is God seeing in us. Our consciousness is then as a dark chamber lit up. More truly our own it seems, and yet God is the actor, we (in the personal compass) the acted upon; the divine nature the seer, the human nature the organ of vision. There is then a point when the divine and human become mystically blended, when the human becomes the organ of the Higher Power. Unto this end we journey, and then the life, hitherto held in by the contraries, breaks out in glory, when the personal life loses itself in the cosmic.

Then the soul, absorbed in the wonder of it all, emancipated from the self-conscious state of its funny little fears and prides, and knowing its own nothingness, is at Rest. Self-freed, there is nothing to disturb our serenity and loving equipoise in the good Life. The soul is now fully alive and awake in the present tense, in comparison with which rich consciousness the preceding condition was but halting and imperfect, and as a restless dream. The one pure Love, the God-Life, is all in all, and divine meanings flash through every experience, and good henceforth is its own witness, needing

not an opposite for its demonstration. For Man henceforth is not apart from Light · he is Light. He is not apart from good : he is Good. Love is a living, active power within his whole nature and circumstance. The breath of this Life is too rarified for the selfhood : it could not live. At every moment the magic and marvel flow by in living streams, and the God-vision spreads everywhere in a pageant of glory, and the child of Life is absorbed in and at one with it all. Oh the height and depth of the wonder and richness of God ! Who may declare that which cannot be expressed—so great, so passing wonderful is the goodness, abiding with infinite patience the soul's majority—aye, awaiting almost eagerly *that* day, and almost with divine impatience—and when it comes there shall be joy in heaven. Strange blending of great and small, that in God's sight there is no difference, and that at every point there is infinite concern, an infinite, flowing Love ! Man's majority, of which we speak, is his birth indeed, unto which he passes through the initiations of experience, out of the kindergarten and adolescent stages of the realm of symbols. In the great content all things minister to the whole. Seen alone and singly, they bear imperfect witness, but from the higher standpoint they are seen to be interwoven with the Perfect.

Hence it is unwise to brush aside experience or visible facts as meaningless. It is better to search through their full content, and it will be odd if a little of the divine radium is not discovered among the debris : and then hold thine eyes lest it blind thee. There is nothing meaningless. Believe it, that thy heart be full of compassion unto all living things. Believe it, in order that Love may awaken at thy touch. Yet see things in the whole and not the partial sense, that thy compassion be lovingly strong, not degenerating into weak sympathy and commiseration. Do not "sit in the ditch" with your brother, but take his hand and lift him right out. All

that we see of the life around, and every living thing, take on marvellous meaning as they are related to the whole ; there is not a sparrow falls but your heavenly Father knoweth.

There is a curious thought, that some whom we have met have held, that the married life is a fall from singleness, and is in its nature a partaking of the forbidden fruit Perish the thought, with its dark implications, which these good people would not by any means admit ! Some of our Puritan forefathers accepted the implications, yet did not hold to the thought For it affects the generation of life and the manifold nature of experience, out of which through generation man journeys unto regeneration It makes possible the renewal of the freshness of things that we see in little children, and it makes possible the passing unto "sweet enfolding Death," and man's periodic rest from his labours If that thesis were correct, little children would be abnormalities, and their advent be regarded with hard eyes. Nay, they come fresh and fair from the loom of Nature, the purest living symbols of the holy realisation ; the Master broke the same false inference of His disciples with the words . "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Depths are in their eyes they never know, and about their ways heaven's radiance streams. And, as the poet speaks, "their whole vocation is an endless imitation," and all the time they are acting parables of life and of the deathless life.

Among the mountains in early spring I have seen tiny little lambs fresh from the heart of Nature, scarcely a week old, perfectly snow-white and marvellously beautiful in their every movement, looking, upon the green background, the very embodiment of purity and gentle sweetness, full of playfulness, gambolling this way and that way with quick, eager, happy movements The sight could not but fill one with great joy and a feeling of something in Life that they represent. In a similar way do we find wonderful meanings, with richness

and variety, in all the little ones of Nature—a freshness, and sometimes, if we might use the word, a pure aroma that quickly passes as they get beyond the early days. With the little children, how much more is this the case. Heaven itself is almost open, for they symbolise almost the complete thing as at the threshold of Reality, for through their spontaneity the marvellous Truth is trembling to expression. It is indeed the spontaneity of the young things, utterly un-self-conscious. Well might Wordsworth say of the little children that “trailing clouds of glory do they come”. And it is almost literally true, though they know it not.

And Blake ·

When the voices of children are heard on the green,
And laughing is heard on the hill,
My heart is at rest within my breast,
And everything else is still.

Life in its detail is resolved into harmony in the light of God's seeing, and that is the pure witness in every one of the Truth, everywhere to be fulfilled, though they know it not. All things inwardly turn unto the truth, according as they have that light, and God is glorified in His creation. According as our eyes are cleansed and our ears opened, do we not find infinite marvel, even in the little thing just at our hand, or the bird-song that stirs us at daybreak, or the fragrant breathing of all things on a sweet April day. Look at this little primrose, nestling in a bed of moss, near the dark waters of a mountain tarn; is it not amazing—the delicate, marvellous, infinitely perfect workmanship of the Spirit of Life? Everywhere there is the witness of perfection, and man has the seeing eye, that Light indeed (in witness) that, looking on creation, beholds it very good. Truly it illumines all that it shines upon. Love moves among the symbols with the wand of awakening. The awakening primarily is in man, for he is the magic stone. Real in God's eye is the whole vesture of Life, but to man it is symbol-wise, till Love is fully formed

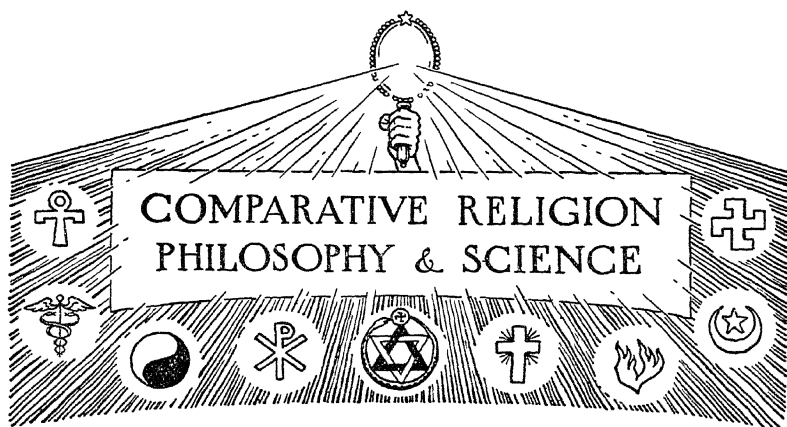
and God comes to His own in that marvellous birth, and man sees with the eyes of God

As that light manifests in the soul, there is a breath of joy in all creation. Despise not then the symbol, despise not the purest living symbols, the little children, but know that it is because of inherent life that they are symbols, and that the very threads of order in the curious semi-dream consciousness that fills so large a part of human experience, is also a witness of inherent Life. Rather love, and bid the soul awake. It may be awakened everywhere. Form not opinions, but inform the pure opinion which is the perfect body of God's Love-light. Unreal as things are, the unreality is never absolute. It is through that rift of Truth that is everywhere, that salvation comes. With truth in our seeing and Love in our living let us go forth, renewing and re-creating. Let us invite God's purest symbols. Let us love them into Truth. Let us be taught of them, and learn through all something of the infinite lovingness of God, and the everywhere Love and Goodness, and see in them the Reality that is "wonderful"—teach, as we know in believing, the Reality amid the form, taking the little children and blessing them as Jesus did, seeing as He the token of a new humanity. We become co-operators with God, helping souls unto the birth, and there is no greater service than that of loving into life the little children, in whom there is a sacrament and linking of the visible and invisible worlds.

There is a perpetual stream of created life like sparks from the fire, and an instreaming and outstreaming like the winds breathing amid the poppied fields of sleep. Yet with man there is ever a measure, howsoever small, of wakefulness, whereby the Self is known. Hence we imagine a continuity of experience; and from form to form the soul journeys till it takes on a vehicle that is fit to express the great Love-consciousness.

Feeling something of the wonder and meaning of birth, let us approach the symbol of the little child. Then, within the Great Love and Wisdom, finding here sacred ground, approaching with clear-seeing eye, intent ear and simple heart, may we not touch the Reality, awaken it through the symbol. The Holy Family is realisable everywhere, and the little child, being the nearest approach to heaven, may be awakened unto the divine childhood through the potent alchemy of Love and Wisdom. The mind is so plastic during infancy and the early years, that with Wisdom to direct and Love to environ and control, there is a possible growth in grace and in favour, through near, loving affinity with God and man. Truly there is only One Birth, the Divine Incarnation; and with open vision we may see it everywhere. Through every child of life is it being wrought. The divine Incarnation interprets the whole of Life, gives meaning to the manifold experiences. It began with the earliest spark of Life within the great Dark: it ends with the consummation of all things. The great sorrows and joys witness this Birth. Through this mystery the holy fiat works and the Kingdom of Heaven comes. It is God giving birth to His own child.

Richard Whitwell



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from Vol. XLI, Part II, p. 454)

XI. THE EVOLUTION OF LIFE

OF all the perennially inspiring facts in life which Theosophy reveals, none is so overwhelming as the fact that Matter, Life and Consciousness are three aspects of one indivisible Unity. It is impossible to conceive of matter which is not living, nor of life which is not conscious. And when a man realises that all forms of consciousness, from that of an electron to that of a Dhyān Chohān, are embodiments of the one LOGOS; that, cribbed, cabined and confined though HE be there, yet HE is in the electron; then he begins to live in a universe of perpetual light, and Nature at work in realms

visible and invisible is one blaze of glory of the Ineffable. To know this, even merely intellectually, is to gain a new insight into everything in heaven and earth. But to feel it, to live it, is to discover an exhilaration and an enthusiasm of which he had not thought himself capable.

It was shown, in the section on "The Evolution of Matter and Force," that the consciousness of the LOGOS pervades all the processes in the building of the chemical elements. The same is true when we watch all the processes which we consider characteristic of life, as distinct from those of matter. At each stage of life, from the lowest to the highest, from a bacterium to an archangel, HE works, helped by HIS agents, with HIS plan before HIM. Nothing comes to birth by chance; nothing dies by chance; life and death are the warp and woof of HIS loom. Each organism contains, when the seed, as too when the tree, in life as too in death, one chapter of the Divine Wisdom to him who will study its processes

What are the principles which guide the evolution of life? There are many, and one of them is that life grows in response to a stimulus from without. Stimuli from the world without are needed to rouse the slumbering life, whether of mineral, plant, animal or man. Heat, strain, pressure and other external impacts, which impinge on the slumbering life in a mineral, awaken that mineral to its higher possibilities of organisation. The fiery glow of a nebula has no meaning to us men, and we die, not grow, in that whirling mass of heat and pressure and movement. But to the chemical element, all that incandescence is as the breath of its life. Our earth, when it was one seething mass of lava, was impossible for us as a habitation; but it was as a fairy garden to the mineral, who rejoiced in receiving those fiery impacts and pressures which would have annihilated plant and animal organisms. An inner impulse in the life and a stimulus from the outer

environment are both necessary for the life's growth ; without the impact, the life is dormant ; with stimulus alone, but without the inner impulse, the form is dead.

A second principle to note is that life grows by building and unbuilding. A myriad deaths or unbuildings little matter for the life, so long as one opportunity can be seized to build a more fitting form. Life lavishly builds and unbuilds, ever seeking to build for itself that garment which is placed before it as its ideal. In all this process, there seems to be a terrible waste of forms ; yet in reality there is no waste at all. The matter of the forms, after these are broken up, still remains the same matter. As for the life, that withdraws from the dying organisms, to reappear undiminished in the forms of succeeding generations. Since life is indestructible, it works at its self-evolution by experiment after experiment in the building of forms. (See Fig. 57.)

Perhaps the most vital principle to grasp is that, as life evolves, more and more consciousness is released. A successful evolutionary form means one through which the consciousness locked up within the life can manifest more fully. Simply to live means little for the life ; but, while living, to think, to feel, to intuit, to aspire, however vaguely, however feebly, is what all Nature is striving for. There is not an electron that is not vaguely aspiring to be a fuller representative of the Divine Force of which it is a channel ; each plant and each animal, from the dim recesses of its thought and feeling, is dumbly hoping and trying to be a larger mirror of the Divine Life which it contains. Life is ever striving to be more and more self-conscious, and, above all, to be conscious of the Great Plan, and of its own joyous participation in that Plan.

These principles of the evolving life are seen in operation in that struggle for existence which characterises the evolution of our vegetable and animal forms. Seen through the cold passionless eyes of a scientific materialism, Nature is "red in

tooth and claw with ravin"; what else may one think as he examines Nature with the magnifying lens of a botanist?

The gaily-coloured lid of the *Sarracenia* pitcher is bedewed in spring and early summer with drops of nectar, which lie on its inward surface, at least for the most part; not on both, as in the pennon of the *Darlingtonia*. A closer examination of its surface shows that these drops are at once helped to firm, and if sufficiently large to trickle downwards by a coating of fine but short and stiff hairs which arise from the epidermic surface. Here, in fact, is in every way an admirably-constructed "attractive surface," and it is obvious as well as natural that the insects which sip the honey should travel down into the interior of the pitcher to seek for more. Beyond the lid surface, with its hairs and nectar-glands, they come upon the smooth and glassy "conducting surface," a well-paved path leading indeed towards destruction. In *S. purpurea* there are indeed a few fresh nectaries to be reached by this descent, a new secreting surface below the conducting one—in *S. flava* and other species not even this—but in all cases we soon reach the "detentive surface" of the whole lower part of the pitcher. This is covered with long, stout, bristly hairs, averaging say $\frac{1}{4}$ inch long, all sloping downwards into the cavity of the pitcher, and so presenting no obstacle towards descent, but much resistance towards return, as the finger can easily verify, or as the dead inmates of the tubular prison still more conclusively show. That so comparatively powerful an insect as a wasp or bluebottle can be thus detained may be at first sight perplexing; but we see that there is no scope to use the wings for escape, while legs and wings alike become entangled and held back by the stiffly-pointed hairs, which the struggling insect can at most only thrust along, and thus not break. Another captive soon comes on top; ventilation becomes checked, and the foul air rising from dead predecessors must still further check respiration; little wonder then that life must fail. Even in our greenhouses the leaf thus becomes filled, not only 1 or 2, but often 5 or 6 inches deep with dead insects; while observers on the spot, notably Dr Mellichamp, to whom our knowledge is mainly due, have shown that there is normally a considerable amount of fluid secreted by the pitcher, although this does not seem to appear in European cultivation, and that this fluid has distinctly anæsthetic and fatal properties to insects immersed in it.

It is an old fact that while with us the bluebottle falls an easy and natural prey to this unwonted trap, being doubtless attracted like the wasp by that odour of decomposing carrion to which the bee and butterfly in turn owe their safety, a shrewder American cousin (*Sarcophaga sarraceniæ*) lays a few eggs over the pitcher edge, where the maggots hatch and fatten on the abundant food. In April three or four of these larvæ are to be found, but in June or July only one survives, the victor who has devoured his brethren. But nemesis is often at hand in the form of a grub-seeking bird, who slits up the pitcher with his beak, and makes short work of all its eatable contents.

For this bird in turn the naturalist has next to lie in wait, and so add a new link to the chain.

The larvæ of a moth (*Xanthoptera semicrocea*) also inhabit the pitcher, but devour its tissue, not its animal inmates; in fact, they spin a web across its diameter, as if to exclude further entrance of these, and then devour the upper part of the tissue, especially, it would seem, the nectar-glands, finally passing through their chrysalis stage within the cavity of the pitcher, and not, as in the case of the *Sarcophaga* larva, making their exit into the ground.

It is said that spiders also spin their webs over the mouths of the pitchers and wait to reap the profit of their attractiveness—again a point of almost human shrewdness.¹

The struggle for existence in the vegetable and animal kingdoms is a wonderful part of the Great Plan. Ever at its work of releasing more and more of consciousness, it strives to select those forms which are most responsive both to the inner urge of the life and to the changing environment. It works at selection first by multiplying forms, and then by segregating those most suited to survive in the struggle for existence. Hosts of Devas or Angels, higher and lower, are guardians of the multitudinous types of evolving life, and they carry on a fierce warfare, each Deva arranging for his charges to fatten on those of another Deva, slaying and counter-slaying, each concentrating on his own type of life and form as if it alone were intended to flourish according to the Great Plan. But since the death of a form is not the waste of the life, and since, too, each seeming loss brings with its experience both wisdom and force to the life, to help it towards its ultimate success, the ghastly warfare in Nature is a mimic warfare after all, for all the unseen Builders are one in their dedication to the needs of the Plan.

The conception that the life-energies in Nature do not work blindly nor at haphazard, but are guided by Builders, is not only novel to most, but startling to many. Yet the idea is as old as the hills. Mankind has ever believed in the

¹ Geddes, *Chapters in Modern Botany*, pp. 8—10.

greater invisible workers, Angels or Devas—that they ruled planets and stars, and that patron saints guided the destinies of nations. The belief is still vital in Hinduism and Buddhism; Zoroastrianism and Muhammadanism have it as an integral part of their teaching. It exists in Christianity, but is professed sincerely only by a few to-day. The belief in the lesser invisible workers is equally widespread; fairies of earth and water, air and fire, are well known in Oriental traditions; faith in their existence began to disappear in Europe only after the birth of modern science. But that such a faith is not irrational is well illustrated in this description of a process in embryology by Huxley, whose trained scientific imagination led him beyond the bounds of his temperamental agnosticism.¹

The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid eggs of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globe. Let a moderate amount of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller proportions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamadrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic microscope would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

This is exactly what happens. Myriads of Builders, great and small, are ever at work, building cells, guiding organs to

¹ *Lay Sermons, Addresses and Reveries*, chapter, "The Origin of Species"

form, moulding and colouring the flowers, selecting from the Mendelian "factors" those which are most suited to bring about the particular form, the model of which is placed before them by the Deva in charge. Nature is truly a factory, but so vast and stupendous that the imagination of man can but stand dazed at the sight of her many creations.

Stage by stage life evolves, and in these days we need but take some textbook of Botany or Zoology to see what is God's Plan for the vegetable and animal kingdoms. But while we study that plan, we must never forget that the plan is *HE*, and that it is *HIS* self-revelation that we are watching as the pageant of Nature passes before our eyes. The crude ideas of Animism professed by primitive savages are in some ways nearer the truth than the expositions of modern sceptical scientists; the former have discovered the truth as to the Life, while the latter have found the truth as to the Form. Both are blended and given us in symbol in Hinduism in its doctrine of the Avatāras (Fig. 93). An Avatāra is literally a "descent," and is specially used to describe the descents or incarnations¹ of Vishnu, the Second Person of the Hindu Trinity.

EVOLUTION			
ACCORDING TO HINDU MYTHOLOGY			
THE AVATĀRAS OF VISHNU			
1	Fish	Sea-Animal	} Animal
2	Tortoise	Amphibious (Transition)	
3	Boar	Land Creature	
4	'Man-Lion'	Animal-Human	} Transition
5	Dwarf	'Missing-Link'	
6	Destructive Giant	Primitive Man	} Human
7	Rāma the King	Ideal Man	
8	Krishna	God as Man	} DIVINE
9	Kalki (yet to come)	God as Man	

FIG 93

In all the Trinities, the Second Logos is specially identified with the Life-Form activities in manifestation. Thus it is that the Avatāras are of Vishnu, and not of Shiva or Brahmā, the First and Third Persons of the Hindu Trinity.

¹ In the literal sense of the word, i.e., entering into flesh, into physical life for the first time. Compare in the Christian Gospel *Et Verbum caro factum est.*—"And the Word was made flesh"

According, then, to the Hindu myth, the first stage in the Divine Revelation is marked by the fish, the creature of water. The statement that God was a fish seems revolting, until we grasp its inner significance. How that statement



FIG 94

Ravi Varma

appears to the Hindu imagination is shown in Fig. 94, which represents the popular idea of the Matsya or Fish Avatāra. The Avatāra came at the time of the "Deluge" to save the human race, and mankind in the picture is represented by the four rescued children, whose colours are white, brown, yellow and black. From them, after the "Flood," the human family was started once again, with its many

racess. The next higher stage is one of transition, as the life in water creatures slowly ascends to life in creatures of the land. Hence the Avatāra is the Tortoise, the animal both of land and water. The next stage in evolution is represented by a creature who lives completely on land, the boar. Next comes once again a transition, that of the Divine Life in animal forms as it slowly begins to manifest in human forms. This is the mythical "man-lion," the lion being taken to represent the highest stage of animal evolution. After the man-lion, the next stage is that of complete humanity, but of a primitive kind; and the Divine Life in the early stage of human activity is represented by the "dwarf," the primitive man. The human life, after ages of growth, becomes strong in body, with giant shapes, violent, selfish, destructive; yet

that life is God Himself, and so the Avatāra is Parashu Rama—Rama with the axe—whose energies were bent more on destruction than on reconstruction. Now comes the stage of the Divine Life as full and perfect humanity, and the Avatāra is Ramachandra, the ideal king of the Hindus, who reigned in India tens of thousands of years ago, and whose exploits and sacrifices for Duty and Righteousness are treasured in every Indian heart to-day. Comes thereafter the succeeding stage, when the perfect man is both man and conscious God, and so the Avatāra is that of Shri Krishna, who taught with authority, ruling and guiding men because He was God. A further Avatāra is promised, though our imaginations can scarce grasp what it is; the books says that Kalkī will come, riding on a white horse, again to establish Righteousness for the sake of men.

So life evolves, at each stage releasing more of the consciousness enshrined in it, and steadily becoming a fuller reflection of Divine Wisdom, Strength and Beauty. Whoso can dream with a mineral, feel with a flower, rejoice with the birds, sympathise with the cravings and delights of the animals, is a poet, a seer, whose imagination senses what is the Divine purpose for which they were planned. Not merely to look at a landscape, but to think and feel as each blade of grass, as each shrub and tree, opens its heart to the sun's rays, as each of them contributes its tiny note to Nature's wondrous harmony, is to transcend man's limitations and put on the attributes of an Angel, a Deva, and lastly of God Himself. It was not a beautiful phantasy but a most glorious verity which Coleridge saw when he sang,

And what if all of animated nature
Be but organic harps diversely framed,
That tremble into thought, as o'er them sweeps,
Plastic and vast, one intellectual breeze,
At once the Soul of each, and God of All?

XII. THE EVOLUTION OF CONSCIOUSNESS

Could one but understand what Consciousness really is, one would find the clue to all problems in evolution. For consciousness is the highest expression of that One Existence which is both the force and the matter, the form and the life.

OM ! AMITAYA ! measure not with words,
Th' Immeasurable ; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought !

Yet such is the fabric of our nature that we *must* ask, and we can only find satisfaction in life as we deem to have found answers to our questions. The answer of yesterday may not satisfy us to-day ; but we cannot be content to-day unless we find some answer for to-day, though we may discard it to-morrow. An intellectual grasp of how consciousness evolves does but take us part way to the realisation of what consciousness is. Nevertheless, the knowledge of how consciousness evolves is the science of sciences.

The first great marvel about consciousness is that the whole is in the part, the total is in the unit. For, though the consciousness in an electron be as a pin-point of consciousness, yet that tiny unit is linked to the vast totality of consciousness that is the LOGOS, and all of HIM is there, though we with our limitations can only find so much of HIM as makes the electron. Just as, when a myriad diffused rays of sunlight are focused by a lens into a point, all the rays' energies are there in that point, so is it with every type of consciousness ensouling every form. All possible revelations of consciousness are in each ensouled unit, great or small. The Mendelian biologist is but stating the occult truth when he says that " Shakespeare once existed as a speck of protoplasm not so big as a small pin's head ".¹ Place a lens before a great panorama extending for

¹ Baleson, Presidential Address, British Association, 1914

miles ; the lens will bring all the rays from the panorama into one focal point. The whole landscape will there exist, and yet no picture will there be to be seen. It is only as we get away from the focal point, that picture after picture will appear on a screen placed to reflect the rays, according to the distances from the point where we place the screen. According to the distance is the size of the picture ; and according to the size will be the legibility of the picture's details. The picture is all there, in the point : it is only as we get away from the point that the picture steps out of nothing towards us. This is an apt illustration of the evolution of consciousness.

The evolution of consciousness is also as the drawing aside of a curtain which screens a light ; the action of drawing the curtain aside adds nothing to the light. Having nothing to gain, the Light yet wills to banish the Darkness. Till we ourselves consciously identify ourselves with the Light, we shall not realise why It so wills. Its action is both a sacrifice and a joy ; the sacrifice comes from enduring a limitation, the joy from a giving. To partake of that Sacrifice and that Joy is to attain Divinity.

The evolution of consciousness in man is by giving. The principle of growth for the animal and vegetable kingdoms is competition, rivalry and self-seeking ; the principle of growth for man is co-operation, renunciation and self-sacrifice. The LOGOS is eternally sacrificing HIMSELF on the cross of life and matter ; only as man imitates HIM does man grow into HIS likeness. This is the great principle ever to keep in mind. The consciousness in man unfolds its hidden possibilities stage by stage, but without self-sacrifice there is no passing from one stage to the next stage. Man must die to every remnant of the brute in him, though it take hundreds of lives. When, after many births and deaths, self-sacrifice has become instinctive with him, then does he know that sacrifice is joy, the only conceivable joy.

Before consciousness can e-volve, it must first have been

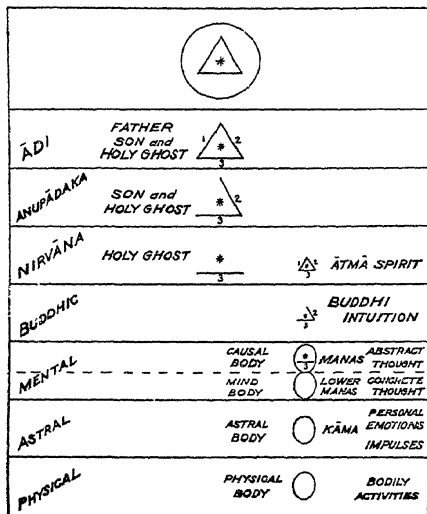


FIG. 95

in-volved. It is that process of involution which we have outlined in our next diagram, Fig. 95. There are in it seven horizontal divisions to mark the seven great planes of our solar system; and above them all is the symbol of the Un-manifested LOGOS, before cosmic processes begin. As the first step of involution, HE descends on to the Ādi plane; there all the three great Aspects, as Shiva,

Vishnu and Brahmā, or

Father, Son and Holy Ghost, function in perfection. When the LOGOS descends to the next plane, the Anupādaka, HE endures limitation, for HIS aspect as the First LOGOS is there latent, and only the aspects as the Second and Third LOGOS can find perfect expression. At the next stage of descent, the LOGOS undergoes still further limitation, and on the plane of Nirvana, the Third LOGOS alone can fully manifest, the aspects of the Second and First LOGOS finding it impossible to manifest Their attributes on that plane.

Perhaps it may be difficult to some to grasp how an omnipotent LOGOS should suffer limitation, as HE descends from plane to plane. We can grasp the idea if we take an example from our knowledge of space relations. We all know what a cube is; it has three dimensions, of length, breadth and height. To every one who can walk round the cube, and look down upon it, and look at its bottom by lifting the cube, it is a solid object, having

six square faces, with twelve bounding lines. But suppose we put ourselves into the consciousness of a microbe which is on a piece of a paper, a microbe which is unable to lift itself out of the surface of the paper. Then, when the cube is placed on the paper, the microbe, coming up to the cube, and walking round the cube where it touches the paper, will see or feel only four equal, impenetrable lines; with its highest imagination, it may be able to conceive of a square, that is, a plane surface bounded by four equal lines. But, since the microbe cannot leave the plane of the paper, the cube will never be able to reveal itself to the microbe as a cube. The cube may present its six faces in succession before the microbe's eyes; but the microbe will say each time: "It is only a square." So too, when any object of three dimensions appears to a consciousness which knows only two, that object undergoes a limitation. That limitation is not its own nature, but it exists with reference to the power which the object can exercise in the two-dimensional world. Similarly is it with the limitations which the LOGOS undergoes as HE descends from plane to plane. In HIS nature, HE is ever the same; but as HE works on the planes which HE creates, HE suffers limitation plane by plane, according to the materiality of the plane

During all the period of the descent of the LOGOS on to the three highest planes, the human Monad is within HIM. This fact is symbolised in the diagram by the tiny star within the Triangle. There is never a moment when each of us as a Monad does not live and move and have our being in HIM. Though we know nothing of HIM, though we, knowing, yet go contrary to HIS Will, in all the stages through which we have gone, from mineral to plant, from plant to animal and man, no

separation from HIM has ever been possible. Thus speaks the ancient stanza of *The Secret Doctrine* :

The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ. It stops in the First, and is a Metal and a Stone ; it passes into the Second, and behold—a Plant ; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed.

And ever the Spark hangs from the Flame. The sense of individuality, as a doer, begins in the Monad when, on the plane of Nirvana, it finds itself as a triplicity of Ātmā, Buddhī and Manas, separate from the Flame as a spark, and yet gaining from the Flame all the qualities of the fire. The triple Monad, on the plane of Nirvana, is a miniature LOGOS, in all ways in the image of HIS Maker. It is represented in the diagram by the little triangle.

Just as the LOGOS underwent a process of involution, so too does the Monad in his turn. All three aspects of the Monad reveal themselves on his true plane, that of Nirvana. The moment he descends to the Buddhic plane, he undergoes a limitation, and his aspect as the Ātmā is veiled, and only Buddhī and Manas manifest themselves. So one side of his triangle becomes unmanifest and latent. Similarly, when he descends one plane lower still, to the mental plane, he undergoes a further limitation, and in the causal body, which he forms there, only his aspect as Manas appears, the other two being latent on the higher mental plane. Now only one side of his triangle, its base, can manifest.

Once again, there begins the process of involution, and now of the Ego who lives in the causal body. When the Ego descends into incarnation, he undergoes limitation plane by plane, as he makes successively the mental, astral and physical bodies.

The evolution of consciousness is the process of releasing the hidden energies, first of the Ego, then of the Monad, and lastly of the LOGOS, through the vehicles made on all the planes. The mode of releasing the consciousness of the Ego, by the process of training his vehicles, has already been dealt with in Section VI, "Man in Life and in Death," where the process is described with the aid of Fig 53. After the Ego has gained the requisite control of his vehicles, the next stage in the expansion of consciousness comes when he enters the Great White Brotherhood, and he is taught at the First Initiation how to function in full consciousness on the lowest sub-plane of Buddhi. Then, for the first time, he begins to know, by actual realisation and not by mere belief, the unity of all that lives, and how his destiny is indissolubly linked with the destiny of all those myriads of souls who with him form Humanity. Nay, more, he realises that they are a part of him, and that all those divisions of "I and Thou, mine and thine," which mark existence on the planes below Buddhi, are illusions. He has now, at this ascending stage on the Buddhic plane, realised two sides of his triangle

Further expansions of consciousness, at the Second, Third and Fourth Initiations, give him mastery of the remaining sub-planes of the Buddhic plane, till, at the Fifth Initiation, that of the Asekha, his consciousness works directly on the plane of Nirvana. The triangle of the Monad is now complete, and the "Eternal Pilgrim" has now returned home, "rejoicing, bringing his sheaves with him".

Him the Gods envy from their lower seats ;
Him the Three Worlds in ruin should not shake ;
All life is lived for him, all deaths are dead ;
Karma will no more make

New houses Seeking nothing, he gains all ;
Forgoing self, the Universe grows "I" ;
If any teach NIRVANA is to cease,
Say unto such they lie.

If any teach NIRVANA is to live,
 Say unto such they err ; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless, bliss.¹

At this stage of the Asekha Adept, the Monad knows, by direct realisation, the marvel of marvels—that, spark though he be, he is the Flame. He is thenceforth the Christos, the Anointed, crowned with that kingly crown which, as the Son of God, he went forth “to war” to gain. From this time, the triangle of the Monad is in direct contact with the Triangle of the LOGOS, though only with one line of it, with its base, which is the aspect of the “Holy Ghost”. Hence Christian tradition tells us that there are two baptisms, one of water and the other of “fire”. John the Baptist could give the first baptism, with water; but only a Christos could give the second, with the Holy Ghost and fire: “I indeed baptise you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost, and with fire.” It is when the Monad is so baptised “with the Holy Ghost and with fire,” that he can say in triumph and in dedication: “As the Father knoweth me, even so know I the Father . . . I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die . . . I and my Father are one.”

To further heights still, inconceivable now to us, does the Eternal Pilgrim go, making, on the Anupādaka plane, his Buddhī one with the Buddhi of the great Triangle, and at last, on the Ādi plane, making his Ātmā one with the eternal Ātmā of all that is, was and ever shall be, the LOGOS of our System.

Man's ascent to Divinity can be studied from many points of view, and another such is given in the next diagram,

¹ *The Light of Asia*

Fig. 96. The fundamental thought in it is that, as is the kind of impact on a consciousness from outside, so is the discovery of the world by that consciousness. Response to impacts, physical, astral, or mental, gives us a knowledge of the world; according to the type of response is the expansion of consciousness in the individual. A stone responds, in the main, only to the impacts of heat and cold and pressure; therefore it knows only the physical world. A plant responds to astral vibrations of like and dislike, and hence it has an instinct of adaptation to environment; it knows both the physical and astral worlds, though the latter only dimly. The animal responds to the vibrations of the lower mental world, and so thinks as well as feels; it therefore knows the physical, astral and mental worlds, though the last only vaguely. But man is capable of being affected by the higher mental world, which means that his vision of the universe is from that plane.

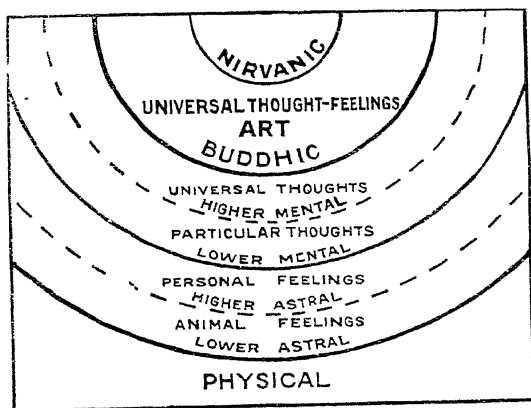


FIG. 96

The lower astral world is thrown into activity by animal feelings in man, like anger, lust, envy and jealousy. As man's astral body gets refined, and he is capable of affection, devotion and sympathy, though they may be strongly tinged with his

personal needs, he discovers the higher astral world of feeling. In a similar fashion, the disjointed, unrelated thoughts which we have about things in general enable us to contact the lower mental world of particular thoughts. It is only when we can arrange our ideas into categories of thought and feeling, and discover laws from them, that we reach up to the vision of the higher mental world. To think with the causal body is to rise above particular thoughts, and to come to those universal thoughts of religion, philosophy and science which characterise the philosophic mind.

Beyond the highest attribute of pure thought, man has yet another faculty, or instrument of cognition, which, for want of a better term, Theosophy calls by the Hindu philosophical term *Buddhi*. Its characteristic is that by it an object is known not by examination from outside, but by identification with it by the knower. *Buddhi* is a mode of consciousness which is neither thought alone, nor feeling alone, nor both simply combined; yet it is both at once, and more, a kind of indescribable thought-feeling. One can only say that when *Buddhi* affects the higher mental plane, the mind grasps universal concepts; and that when the force of *Buddhi* is reflected on a pure astral nature, the tenderest of sympathies result. It is a Divine Intuition, surer than science, because it judges not only from a past and a present but also from a future, more precise in understanding than the profoundest emotion, because at will the knower is the known.

If already words fail to describe what *Buddhi* is, how may one describe that faculty of the *Monad* which expresses itself on the *Nirvanic* plane? Suffice it to say that, as *Buddhi* is different and more wonderful than pure thought and pure emotion, so is the *Ātmā* aspect of the soul more wonderful still than *Buddhi*.

The cultural growth of humanity will not be complete till all can function on the plane of *Nirvana*. So far, the highest

achievement of mankind has been to touch, through the efforts of a few geniuses, the Buddhic plane through Art. But it is as if only yesterday that mankind discovered that there was a realm of being where man could fashion objects of beauty that are joys for ever, and create not for a day but for all time. When the genius, whether of religion or art, of philosophy or science, breaks through into the Buddhic plane, what he creates has the essence of art. If as scientist he deals with nature's facts, he conceives and presents them so artistically that his science is luminous with intuitions; if as philosopher he creates a system, he broods with tenderness on both the small and the great, and enwraps them with a beauty and unity. The ethical precepts of the great Teachers are revelations of the purest art, for their commandments are universal in their applicability to all men's problems, and un-ageing in their freshness and beauty at all epochs of time.

Any one expression of art contains within it the characteristic of all the others; a picture is a sermon, and a symphony is a philosophy. When Buddhi gives its message, religion is science, and art is philosophy; it is only on the lower mental plane of particular thoughts that the unity breaks into diversity, and he who cannot sense the unity through one particular expression sees the particulars as contradicting each other. Man the thinker, the lover, the doer, when the Buddhi is awake in him, achieves a unity of himself which he cannot reveal except on the Buddhic plane.

Mankind is being taught to attain to THAT, which exists out of time and space, by using time and space. Our highest tool of cognition, so far, is creative art. How its various aspects are related to each other is one of the problems in philosophy; one

mode of their relation is suggested in our next diagram, Fig. 97. In literature of the highest type, we have both a brilliant

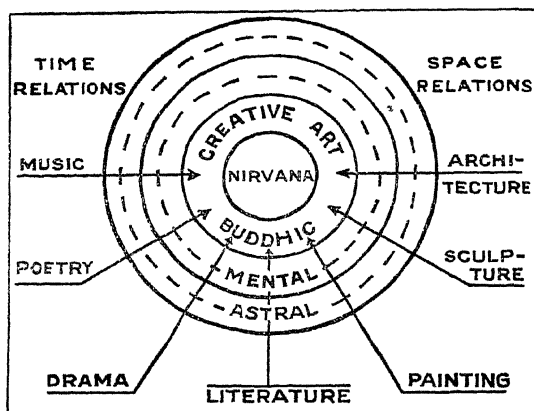


FIG 97

“word-painting” and a graphic dramatisation of events and ideas. From literature, according as time-values or space-values are dealt with, the arts develop. On the side of time, literature leads to drama, and drama tends to poetry, and poetry through its essential musical quality leads on to music. On the side of space, the word-painting of literature is linked to painting, and painting in two dimensions rises to a three-dimensional manifestation in sculpture, and sculpture to those wonderful abstract conceptions of rhythm and beauty which architecture gives. It is not difficult to see how drama, narrating events in time, is related to painting, which depicts events in space. Sculpture is like a dumb poetry, while poetry sculpts image after image from the matter of the imagination. The description of Goethe and Lessing, that architecture is “frozen music,” gives us the clue to the relation between music and architecture.

All the forms of art lead man’s consciousness to grasp those values to life which the Monad finds on the Buddhic plane. The artistic sense of humanity is rudimentary as yet,

but with the growth of Brotherhood more will be sensed in life of art. On the other hand, with the development in men of their artistic sense, there will be a greater power to realise Brotherhood.

Lastly, when we have come to the utmost limits of artistic creation, and begin to feel in us powers and realisations not expressible even in the highest art, then shall we know those activities which characterise the Monad on his true plane of Ātmā. But how we shall join Nirvana and this earth of ours into one realm of action is a mystery of the future.

* * * * *

To understand fully the evolution of consciousness is to solve the mystery of God's nature. Yet since all life is HE, and since we too are fragments of HIM, our growth in consciousness is both a discovery of HIM and a growing into HIS likeness. Yet while we discover HIM, it is ourselves whom we discover. This is the mystery of consciousness, that the part is the Whole. But to know this is one thing, and *to be* this another. To be the Whole is only possible as we act as the Whole, and that is by giving ourselves as fully and freely to all within our little circle of being as the Whole gives of Itself to all within the vast circle of Its Being. It seems incredible that we shall ever be capable of imitating the Whole. Yet because that indeed is our destiny, HE has sent us forth from HIM to live our separated lives. That the only life worth living is to join in HIS eternal Sacrifice, is the testimony of all who have come from HIM and are returning to HIM.

C. Jinarājādāsa

(*To be continued*)

THE CULTURAL UNITY OF ASIA

By JAMES H. COUSINS

(Concluded from p. 449)

FROM Korea Buddhism passed, as we have seen, into Japan. Some opposition to the acceptance of the recommendation of the Korean king (552) was encountered from Japanese nobles who had a vested interest in the retention of the indigenous Shinto ritual ; but the influence of Prince Wamayado (born 573) carried Buddhism into favour ; and while the prince preached the Buddhist ideal, he also emphasised the ethical value of the teachings of Confucius, and so began a tendency to religious fusion and tolerance which persist in Japan to the present time.

Japanese art, which had already been moulded by the influence of China, responded to the new impulse. Temples began to rise, and artists, inspired to concrete representation of the *Butsu* (more than man), erected huge statues cast in bronze, and made others, smaller in size, out of wood covered with lacquer. These beginnings of Buddhist art in Japan came through China and Korea ; but later, in the Gupta period of Indian history, Indian artists went direct to Japan, and carried on the

work of infusing the spiritual quality of Indian sculpture into the strength of China which has been carried across to the island empire. Japan herself gave the touch of *finesse*, and thus completed the Asian trinity of artistic quality—the spiritual intuition of India, the keen intellectuality of China, the æsthetic sensibility of Japan.

Buddhism was now (eighth century) the religion of Japan. The Emperor Shomu called himself the “slave of the Trinity”—Buddha, the Law, and the Church. It was he who erected the colossal Buddha at Nara, the largest cast-bronze statue in the world. It is said that the Japanese artist, Gûogi, was dying just as the statue was nearing completion. A monk from India arrived, and was asked, as a native of the holy land of eastern Asia, to carry out the unveiling ceremony.

Japanese painting shared in the stimulus from India. Early in the eighth century the walls of the temple at Horyûji, near Nara, were decorated in the Ajanta manner, and to-day, under the jealous care of the authorities, these venerable paintings remain, the classical ancestors of the pictorial art of Japan, inspired by Indian ideas and executed by Korean artists. Music, too, in Japan spoke the soul of Asia. The musicians of the Imperial Court to-day (notwithstanding the encroachments of Western music) play the ancient *bugaku* or dance music which originated in the era to which we are referring—a combination of the Hang music of China and of Indian music. The very name of the favourite Japanese musical instrument, the *biwa*, is said to have been derived from *vîna*.

In the era to which we refer in Japan, literature shared in the widespread dissemination of the Asiatic spirit through the spread of the Buddhist religion and culture. Poems that began a long succession have come down to us charged with the special genius of the Japanese race, charged also with the religious zeal of the time. Here is a translation of a little

lyric made by the Empress Komio (consort of the Emperor Shomu who raised the Nara *Darbutsu*—Great Buddha).¹

Flowers for the Lord—but wherefore shed
Defilement from these mortal hands,
Or to the living give the dead?
Here, in the windy meadow-lands,
I offer these ungathered flowers
To Buddhas whom the past set free,
To Buddhas of the present hours,
Wild flowers to Buddhas yet to be.

In the ninth century (the Kyoto period of Japanese history) there was felt in Japan a second cultural influence arising out of the movement in India towards the fusion of Hindūism and Buddhism. A new sect arose in Japan which proclaimed the familiar Indian doctrine of the unity of all beings in the Absolute. The members of the sect directed their worship towards the Buddha, but held him to be one of many manifestations of Divinity. They granted the efficacy of all disciplines towards spiritual realisation, and found truth in all forms of expression. Their own method was *mantric*, and they called themselves the sect of the *Shingon*, the True Word. The influence of this sect on art was profound. It made eligible for art-expression all phases of life, and it gathered around the calm image of the Buddha a fellowship of divine figures taken straight out of Hindūism. Maheswara is there, still with his symbolical trappings of skulls, snakes, and tiger-skin. Kāli is there, with blood-sacrifice chastened to offerings of the red-juiced pomegranate. Saraswatī Devī plays her *vīna* in Japan. The Goddess Lakshmī brings luck there as in India. The Japanese villager offers his earliest worship of the day to the Breaker of the Path, the elephant-headed divinity, called Shoden in Japan. These images remain with us to-day, and in the midst of the confusion of modern Japan through the impacts of the non-Asiatic genius, speak to us of

¹ Quoted from *The Adyar Bulletin* of October, 1920

that era over a millennium ago, when a new impulse in religion and the arts led only to a deeper enrichment of all life.

Up to the time to which we refer (the ninth century) Japanese culture was inspired and guided from the Asian mainland, but with the opening of the tenth century and the Fujiwara epoch a change took place. The Tang dynasty in China broke up under the onslaughts of feudal powers that kept the country in turmoil for fifty years and severed its diplomatic connections with Japan. The cultural effect of this turmoil was twofold. The culture of Eastern Asia was carried to the borders of Europe on the one hand, and on the other, Japan was cut off from the continent and thrown back upon herself. Then she essayed the task of building up a purely national polity and culture, taking as material the heritage of her continental ancestry, but shaping it to the racial spirit that had incarnated in the Island of the Far East. The Japanese language, heretofore neglected in favour of the classical Chinese, and regarded as only fit for women, became the favoured literary medium, and women writers of romance and satire, of philosophy and poetry, led the national awakening. A great movement of religious devotion, a reaction from theological discussion and asceticism, stirred the people. The feminine aspect of Divinity was given prominence in Kwannon, a personification of the gentler qualities of the Buddha.

The effect of this psychological change showed itself markedly in the arts, as they developed towards the future perfecting of the characteristics summed up by Okakura—"that tender simplicity, that romantic purity, which so tempers the soul of Japanese art, differentiating it at once from the leaning to monotonous breadth of the Chinese, and from the tendency to over-burdened richness of Indian art. That innate love of cleanness which, though sometimes detrimental to grandeur, gives its exquisite finish to our

industrial and decorative art, is probably nowhere to be found in continental work." In this era were made the beginnings of the Noh drama with its constant Buddhistic element.

The Fujiwara era closed in 1186. The feminine influence, good in itself, was degraded by sense-gratifying men into effeminacy, and the Fujiwara barons went down in the weakness of perverted culture before the uncultured but powerful family of Minamoto, who established themselves at Kamagura, near Tokyo, and brought in a new era in the history of Japan. Feudalism was developed. The *samurai*, a military monastic order, was established, which sought liberation through the practice of mind-control taught by the *Zen* (*dyan*) sect of Buddhism. The people now began to assert themselves, and the philosophy of the Buddha became obscured by the smoke of threatened torment after death, as religion was distorted into an instrument of punishment. Art suffered likewise from the hardening that comes of insularity. Painting takes on muscular strength and motion, instead of spiritual power or delicacy, and glaring realism in pictures of *post mortem* punishment indicate a lowering of æsthetic sensibility.

Individual consciousness, heroic exploits, exalted human personality—these were the main forces of the era, and, directed through the stern genius of the *samurai*, and the nakedness of the *Zen* discipline, they found a simplified expression in the arts of the succeeding period, the Ashikaga, which has been called the classical era—1400 to 1600. The impulse of artistic creation, formerly largely directed towards the expression of spiritual ideas, was now turned towards decoration and personal use, with an austerity of purpose that devoted an infinitude of craftsmanship to the inside of a box or to undergarments, and covered these with external simplicity.

A total reversal of this simplicity followed in the periods of Toyotomi and Tokugawa, which terminated in 1868 with

the restoration of the monarchy and the break of feudalism. During these pre-restoration eras the feudal barons vied with one another in the ornate decoration of their palaces, shrines and tombs, which, being made of timber, lent themselves to minuteness in carving and colouring. The original cultural impulses had passed into modifications and around corners that hid its origin and deeper significances. Then came influences from beyond Asia that have created the complexity of present-day Japan—the scientific and commercial spirit of Europe and America. What will follow we cannot forecast, but the recollection that only half a century ago the barons of Japan were capable of a great act of renunciation in order to restore the long-overshadowed Mikado to his place of power, gives hope that Japan may still be capable of responding to the urge of the Spirit of Asia.

Thus far we have confined our study to the Asiatic mainland and the Japanese Empire. But our realisation of the extent and character of this vast process of cultural unification would be incomplete without at least a passing reference to the migration of the thought and art of the continent to the Asiatic islands, Ceylon, Java, Sumatra, where splendid remnants still stand to tell of the glory that was Asia and the grandeur that was India. Fuller reference might also be made to the development of Burman and Siamese civilisation as influenced by the sea-going people of the Eastern Coast of India. Obviously also we must take account of the influence of Muhammadan culture in its phenomenal spread, within a century of the Prophet's death, as far west as Spain and into Sind on the east; and its later epoch-making influence in India by its gift of a special refinement and poetical quality to the arts.

We return, with a fuller comprehension, to the central thought of our study—"Asia is one"; and again, by way of summary, hear our Japanese scholar and artist, as he makes

the shuttle fly before our eyes in the hand of the unseen Weaver of the Destinies of the Nations :

For if Asia be one, it is true also that the Asiatic races form a single mighty web If the history of Delhi represents the Tartar's imposition of himself upon a Muhammadan world, it must also be remembered that the story of Bagdad and her great Saracenic culture is equally significant of the power of Semitic peoples to demonstrate Chinese, as well as Persian, civilisation and art, in face of the Frankish nations of the Mediterranean coast. Arab chivalry, Persian poetry, Chinese ethics, all speak of a single ancient Asiatic peace, in which there grew up a common life, bearing in different regions different characteristic blossoms, but nowhere capable of a hard-and-fast dividing line.

In all this process the influence of India is felt. You may feel your way along the great concentric thread in the web of Asian culture from Russia to China, and you will touch on the way radiating threads from the Indian centre, at Samarcand, at Tibet, and elsewhere. Within the era of cultural exchange India takes the place of originator; not through seniority, or by force, but by the silent and deep pressure of the basic truth which it has been given her to utter, the truth of the unity of all things in the Divine Mind. And this truth has found its expression in action in the simple perpetual attitude of *give, give, give*. That is the business of a fountain-head. Its subsequent waters may be turned into the heady wine of ethical disquisition in China, or may turn the wheels of handicraft in Japan; but the fountain-head may be only truly itself by simply flowing. India announces, so to speak, the fundamental attitude of the Water of Life—to *flow*, “without money and without price”; and the wells of the world's inspiration and knowledge are kept sweet because of that flowing; and the flow is itself but the response to the far-off call of the ocean in which all the streams of humanity will find their unity, and all the winds of human passion be folded in a “peace past understanding”.

But India has been not only an originator in her sending forth of the religious and cultural impulse of Buddhism and

of Hindūism. She has not only sat high among the cloudy sources of things in eternal contemplation; she too has searched out the Particular—but her search has not been for the thing itself but for its indications of her open secret of the involved Divinity. To religion, philosophy and the arts she has given richly. She has given richly also to the exact sciences. Okakura summarises her contribution to science thus, and links up the eighth century with the twentieth:

In India (in the seventh century) we catch a glimpse of the great river of science which never ceases to flow in that country. For India has carried and scattered the data of intellectual progress for the whole world, ever since the pre-Buddhistic period when she produced the Sankhya Philosophy and the atomic theory; the fifth century, when her mathematics and astronomy find their blossom in Āryabhatta; the seventh, when Brahmagupta uses his highly developed algebra and makes astronomical observations; the twelfth, brilliant with the glory of Bhāskarāchārya and his famous daughter, down to the nineteenth and twentieth centuries themselves, with Ram Chandra, the mathematician, and Jagadis Chunder Bose, the physicist.⁴

English authorities on these matters appear to perpetuate an error with regard to Bhāskarāchārya, which we refer to because it brings out an important point with regard to India's contribution to science. The poet Longfellow, in his novel *Kavanagh*, refers to Bhāskara as the author of *Līlāvathī*, a treatise on mathematics called after his daughter. But it appears that Bhāskara was both mathematician and astronomer. In his work *Sūryasiddhānta*, in the twelfth century, he posited that the earth moved round the sun. This was probably at least three hundred years before Copernicus (1473—1543) rediscovered for Europe the ancient heliocentric theory which Pythagoras had accepted centuries before Christ, and which is claimed to have been known to the early Āryans from certain references to the fixed position of the sun in the *Rg-Veda*.

⁴ This was written in 1902, the year of the publication of Bose's *Response in the Living and Non-Living*

In the seventh century, to which Okakura was referring, he says :

The whole energy of Buddhism was thrown upon this scientific research into the world of the senses and phenomena, and one of the first outcomes is an elaborate psychology treating of the evolution of the finite soul in its fifty-two stages of growth and final liberation in the infinite. That the whole universe is manifest in every atom; that each variety, therefore, is of equal authenticity; that there is no truth unrelated to the unity of things; this is the faith that liberates the Indian mind in science, and which, even in the present day (1902), is so potent to free it from the hard shell of specialism, that one of her sons has been enabled, with the severest scientific demonstration, to bridge over the supposed chasm between the organic and inorganic worlds. Such a faith, in its early energy and enthusiasm, was the natural incentive to that great scientific age which was to produce astronomers like Āryabhatta, discovering the revolution of the earth on its own axis, and his not less illustrious successor, Viramihira; which brought Hindū medicine to its height, perhaps under Susruta; and which finally gave to Arabia the knowledge with which she was later to fructify Europe.

I have put these facts before you in their special bearing on the cultural linking up of Asia, not merely as a pride-inducing or entertaining academic study; but because, in my search for a clue to the present collapse of European civilisation, I have perceived that that downfall has come about through the simple negation of the Asian message of unity. We have spoken much, we Westerners, in recent years, of the "Fatherhood of God"; but, with that spirit of exclusiveness and superiority which has, no doubt, been given to us for some subtle purpose in the Divine Plan, we have reduced the Universal Parenthood to the limits of one of its formulations by the human mind; and we have narrowed down our interpretation of its corollary, "the Brotherhood of Man," to the professed adherents of one particular expression of ineffable truth. We make brotherhood contingent on colour, creed and conduct, and not on the simple truth of human kinship. Thus we have opened the way to the development of contempt for others who are not of our view, and to that religious ferocity which made the history of Christianity in Europe (despite its

inherent Asian gentleness and tolerance) a record of unchristian persecution that makes us blush to-day.

What Europe needs for her salvation, and what Asia needs for her restoration to the place of spiritual originator from which she has fallen by putting a gulf between precept and practice, is a return to the universals that are wrapped up in the four great Asian religions that are active to-day. The true Spirit of Asia speaks in the Upanishad which says: "Whoever beholds all living creatures as in Him, and Him—the Universal Spirit—as in all, henceforth regards no creature with contempt." The Lord Buddha said: "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth." The Christ said: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Prophet of Islām said: "Fear God with all your might, and hear and obey; and expend in alms for your soul's weal, for whoso is saved from his own greed shall prosper." These are not four separate and mutually exclusive truths, but one truth in its two aspects of principle and practice—the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth an attitude of kinship to all creatures, irrespective of distinction. This truth is taught in the Asiatic religions, it is expressed in the culture of Asia, and out of that truth alone and its practice in every detail of life will come "the healing of the nations".

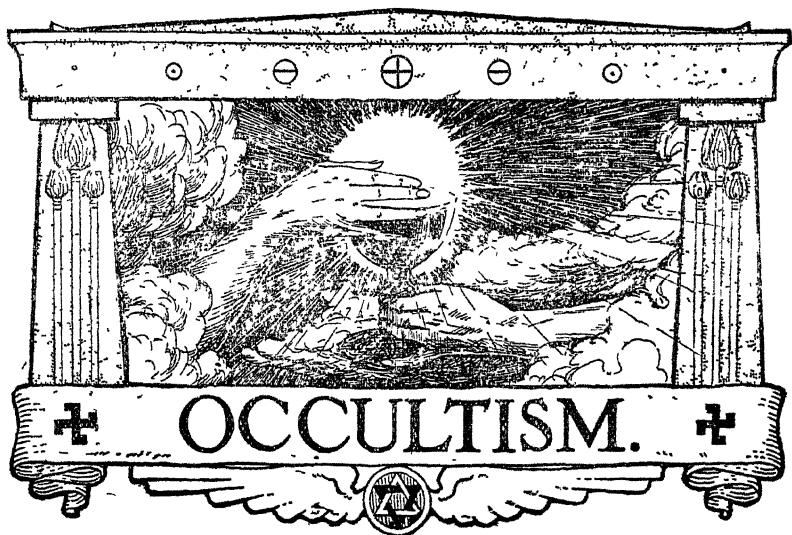
James H. Cousins

THE INEVITABLE AWAKENING

. . . AND on that day I whispered
To my storm-tossed heart: "Wait!
For the knowledge that MUST come
At last!"

And it did come. But now,
Musing awhile beside the limpid stream,
With quenched thirst, and vision inward turned,
Somehow I understand 'tis not enough:
Knowledge from books, from ancient manuscripts,
From well-loved comrades and from Nature's school,
Does not suffice nor bring the dawn
To the long-waiting watcher in the silent night.
Somehow I know there comes to every soul
His high appointed hour—nearer perchance
Than earthly eyes may guess—when Māyā's veil
Rolls backward, and the slumbering God awakes
For whom there is no wisdom-shaking doubt,
No barriers of separateness, nor loss . . .
And so I wait, nor passively but purposefully wait,
For that awakening which MUST come
At last.

IVAN TLASANEFF



INITIATION AND THE SOLAR SYSTEM

By ALICE EVANS

(Continued from p. 472)

THE PROBATIONARY PATH

THIS Path precedes the Path of Initiation or Holiness, and marks that period in the life of a man, when he definitely sets himself on the side of the forces of evolution, and works at the building of his own character. He takes himself in hand, cultivates the qualities that are lacking in his disposition, and seeks with diligence to bring his personality under control. He is building the causal body with deliberate intent, filling any gaps that there may exist, and seeking to make it a fit receptacle for the Christ or buddhic principle. The analogy

between the pre-natal period in the history of the human being and that of the development of the indwelling Spirit is curiously interesting. We might look at it in this way :

1. The moment of conception, corresponding to that of individualisation.

2. Nine months' gestation, corresponding to the wheel of life. Nine is the number of man.

3. The first initiation, corresponding to the birth hour.

The Probationary Path corresponds to the latter period of gestation, to the building in the heart of the babe in Christ. At the first initiation this babe starts on the pilgrimage of the Path. The first initiation stands simply for *commencement*. A certain structure of right living, thinking and conduct has been attained, and the form the buddhic principle is to occupy has been built up. We call that form "character". It has now to be vivified and indwelt.

Thackeray has well described this process of building in the words so often quoted from one of his books :

Sow a thought and reap an action ; sow an action and reap a habit ; sow a habit and reap character ; sow character and reap destiny.

The immortal destiny of each and all of us is to attain the consciousness of the Higher Self, and subsequently that of the Divine Spirit. When the form is ready, when Solomon's Temple has been built in the quarry of the personal life, then the Christ-life enters, and the glory of the Lord overshadows His temple. The form becomes vibrant. Therein lies the difference between theory and making that theory part of oneself. One can have a perfect image or picture, but it lacks life. The life can be modelled on the divine as far as may be ; it may be an excellent copy, but it lacks the indwelling Christ Principle. The germ has been there, but it has lain dormant. Now it is fostered and brought to the birth, and the first initiation is attained.

Whilst the man is on the Probationary Path he is taught principally to know himself, to ascertain his weaknesses and to correct them. He is taught to work as an invisible helper at first, and for several lives is probably kept at this kind of work. Later, as he makes progress, he may be moved to more selected work. He is taught the rudiments of the Divine Wisdom and is entered into the Hall of Learning. He is known to a Master, and is in the care (for definite teaching) of one of the disciples of that Master, or, if of rare promise, of an initiate.

Classes are held by initiates of the first and second degrees for accepted disciples and those on probation between the hours of ten and five every night in all parts of the world, so that the continuity of the teaching is complete. They gather in the Hall of Learning, and the method is much the same as in the big universities—classes at certain hours, experimental work, examinations, and a gradual moving up and onward as the tests are passed. A number of the egos on the Probationary Path are in the department that is analogous to the High School; others have matriculated and are in the university itself. Graduation results when initiation is taken and the initiate passes into the Hall of Wisdom.

Advanced egos and the spiritually inclined, who are not yet on the Probationary Path, attend instructions from disciples, and on occasions the large classes conducted for their benefit by initiates. Their work is more rudimentary, though occult from a worldly standpoint, and they learn, under supervision, to be invisible helpers. The invisible helpers are usually recruited from amongst the advanced egos. The very advanced, and those on the Probationary Path and nearing initiation, work more frequently in what might be termed departmental work, forming a group of assistants to the Members of the Hierarchy.

METHODS OF TEACHING

Three departments of instruction watch over three parts of man's development :

1. Instruction is given tending to the disciplining of the life, the growth of character, the development, if I may put it so, of the microcosm along cosmic lines. The man is taught the meaning of himself ; he comes to know himself as a complex complete unit, a replica in miniature of the outer world. In learning the laws of his own being comes comprehension of the Self, and a realisation of the basic laws of the system.

2. Instruction is given as to the macrocosm, the amplification of his intellectual grip of the working of the cosmos. Information as to the kingdoms of nature, teaching as to the laws of those kingdoms and instruction as to the working of those laws in all kingdoms and on all planes, is given him. He acquires a general deep fund of knowledge, and when he reaches his own periphery he is met by those who lead him on to encyclopædic knowledge. When he has attained the goal he may not know every single thing there is to know in all the three worlds, but the way to know, the sources of knowledge and the reservoirs of information, are in his hand. A Master can at any time find out anything on any possible subject without the slightest difficulty.

3. Instruction is given in what I may term *synthesis*. This information is only possible as the buddhic vehicle co-ordinates. It is really the occult apprehension of the Law of Gravitation or Attraction (the basic law of this, the second, solar system) with all its corollaries. He learns the meaning of occult cohesion, and of that internal unity which holds the system as a homogeneous unit. The major part of this instruction is usually given after the third initiation, but a beginning is made early in the training.

MASTERS AND THEIR DISCIPLES

Disciples and advanced egos on the Probationary Path receive instruction at this particular time for two special purposes

(a) To test out their fitness for special work lying in the future, the type of that work being known only to the Guides of the race. They are tested for aptitude in community living, with a view to drafting the suitable ones into the colony of the sixth sub-race. They are tested for various lines of work, many incomprehensible to us now, but which will become ordinary methods of development as time progresses. The Masters also test for those in whom the intuition has reached a point of development that indicates a beginning of the co-ordination of the buddhic vehicle, or, to be exact, that has reached a point where molecules of the seventh sub-plane can be discerned in the aura of the ego. When this is so, They can go ahead with confidence in the work of instruction, knowing that certain imparted facts will be understood

(b) Instruction is being given at this time to a special group of people who have come into incarnation at this critical period of the world's history. They have come in all at the same time throughout the world, to do the work of *linking up the two planes, the physical and astral, via the etheric.*

This sentence is for serious consideration, for it covers the work that a number of the newer generation of the Theosophical membership have come to do. In this linking up of the two planes people are required who are polarised in their mental bodies (or, if not polarised, they are nevertheless well rounded out and balanced) and can therefore work safely and with intelligence in this type of work. It necessitates primarily people in whose vehicles can be found a certain proportion of atomic sub-plane matter, so that direct

communication can be effected between the higher and the lower via the atomic cross-section of the causal body. This is not easy to explain clearly, but if considered along with Mrs. Besant's diagram in *A Study in Consciousness* on page 27, may prove an explanation of some matters that are apt to puzzle.

We must recognise two things in pondering the subject of the Masters and Their disciples. First, that in the Hierarchy nothing is lost through failure to recognise the law of economy. Every expenditure of force on the part of a Master or Teacher is subjected to wise foresight and discrimination. Just as we do not put university professors to teach the beginners, so instruction in the Masters' schools is properly ordered and graded. All progresses under the law and with wise judgment.

Secondly, we must remember that each of us is recognised by the brilliance of his light. This is an occult fact. The finer the grade of matter built into our bodies, the more brilliantly will shine forth the indwelling Light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars. Hence nothing can prevent a man's progress forward, if he but attend to the purification of his vehicles. The light within will shine forth with ever greater clarity as the refining process goes on, until, when atomic matter predominates, great will be the glory of that Inner Man. We are all graded, therefore, if I may so express it, according to the magnitude of the light, according to the rate of vibration, according to the purity of the tone and the clarity of the colour. Who our teacher is, depends therefore upon our grading. Similarity of vibration holds the secret. We are frequently told that when the demand is forceful enough the Teacher will appear. When we build in the right vibrations and atune ourselves to the right key, nothing can prevent our finding the Master.

Groups of egos are formed :

1. According to their Ray.
2. According to their sub-ray.
3. According to their rate of vibration.

They are also grouped for purposes of classification :

1. As egos, according to the egoic ray and age.
2. As personalities, according to the sub-ray which is governing the personality.

All are graded and charted. The Masters have Their Halls of Records, with a system of tabulation incomprehensible to us, owing to its magnitude and its necessary intricacies, wherein these charts are kept. They are under the care of a Chohan of a Ray, each Ray having its own collection of charts. These charts, being in many sections (dealing with incarnate, discarnate, and perfected egos), are again all under the care of subordinate guardians.

The Lipika Lords, with Their vast bands of helpers, are the most frequent users of the charts. Many discarnate egos, awaiting incarnation or having just left the earth, sacrifice their time in devachan to assist in this work. These Halls of Records are mostly on the lowest level of the mental plane and the highest of the astral, as they can be there most fully utilised and are most easily accessible.

Initiates receive instruction direct from the Masters or from some of the great *Devas*. These teachings are usually imparted at night in small classes, or individually (if the occasion warrant it) given in the Master's private study. The above applies to initiates in incarnation or on the inner planes. If on causal levels, they receive instruction, at any time deemed advisable, direct from the Master to the ego on causal levels.

Disciples are taught in groups in the Master's *āshrama* at night, if in incarnation. Apart from these regular gatherings

to receive direct teaching from the Master, a disciple (for some specific reason) may be called to the Master's study for a private interview. This occurs when a Master wishes to see a disciple for commendation, warning, or to decide if initiation is desirable. The major part of a disciple's tuition is left in the hands of some initiate or more advanced disciple who watches over his younger brother, and is responsible to the Master for his progress, handing in regular reports. Karma is largely the arbiter of this relationship.

Just at present, owing to the great need in the world, a slightly different policy is being pursued. An intensified training is being given to some disciples by some Masters who have not hitherto taken pupils. The press of work on the Masters who do take disciples being so great, They have delegated some of Their most promising pupils to some other Masters, drafting them into small groups for a brief period. The experiment is being tried of intensifying the teaching, and of subjecting disciples, not initiated, to the frequent strong vibration of a Master. It involves risk, but, if the experiment prove successful, will tend to the greater assisting of the race.

Alice Evans

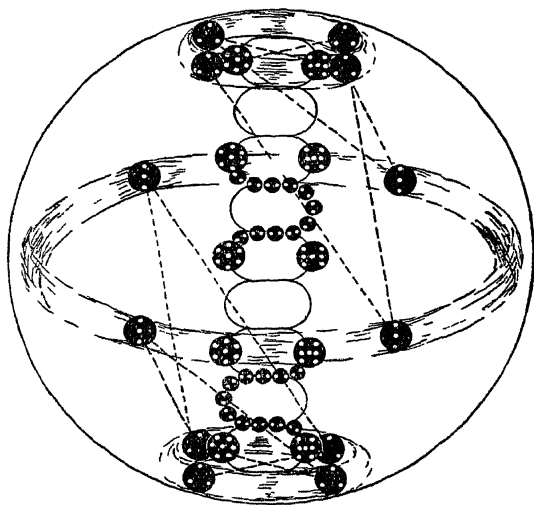
(To be concluded)

THE WATER MOLECULE

By F. K.

THE work which Mrs. Annie Besant and Mr. C. W. Leadbeater began in 1895, in drawing diagrams and pictures—if they may be so called—of the chemical atoms as they appear to trained clairvoyant vision, when that vision is backed by a will sufficiently strong to hold the lively little things still for observation, has been continued by them at various times subsequently. Mr. Sinnett mentions those beginnings in the first chapter of the revised edition of *Occult Chemistry*, and opposite page 8 therein he gives the original diagrams of the first three elements so dealt with. Two of those are hydrogen and oxygen, the components of water, but it is only this year (May, 1920) that, nearly all the elements in their atomic and super-atomic states having been laboriously charted, Mr. Leadbeater has had the opportunity to indicate the structure of one, the first and happily most important, of the molecules, that of water.

I have made a diagram of it from the sketch which was made under Mr Leadbeater's directions, after having made a model, which we have here at Adyar. The diagram is self-explanatory to those who have followed *Occult Chemistry*, and to those who have not it will mean little—save to the stereo-chemist, who may find it of immense interest. He too must go to *Occult Chemistry* if he would understand the full significance of the drawing. The student will note that I have shown the ultimate physical atoms as white dots against a



THE WATER MOLECULE

The hydrogen atoms (two, as indicated by the formula H_2O) revolve around, and symmetrically with respect to, the oxygen atom, which consists of the two spirals forming the axis. The oxygen atom consists of a positive spiral bearing the disks and a negative indicated by : which are very brilliant and active. The dotted lines indicate merely the lines of force holding the hydrogen triangles together, put in here so as to make the hydrogen atoms more easily identifiable. The elliptical shading suggests the gyrations. The surrounding circle indicates the spherical wall which the molecule makes for itself by its motions.

black background. This was merely for convenience and vividness. Likewise for convenience I have indicated only portions of the two-atom parts of the two oxygen "snakes," but all the rest of the atoms are drawn in full. The shaded lines indicate that the whole is whirling round the axis of the oxygen molecule. There are other motions in the gaseous and liquid states, characteristic of those states; but probably in the solid state, that of ice or the snow crystal, the molecule as a whole is quiescent, though its component parts still continue to gyrate. That is to say, the whirling on an axis ceases, but the three-atom hydrogen and other component particles still continue to spin in place. Perhaps at absolute zero even this motion ceases.

It is obvious to the merest tyro that when the spinning on the axis ceases, the hydrogen particles, being equidistant on the greater and lesser circles of the little globe, form, in sections which are at right angles to each other, hexagons. It is this which conditions the shape of all water (snow) crystals. They are always hexagons when produced in freedom, and can never be anything else, because, as one sees from the molecule, its components are themselves hexagonal.

I have made no attempt to make a correct proportion in the drawing between the diameter of the ultimate atoms (white dots) and their relative distances from one another, because we have no data on this as yet, and because it is most likely that the distances as compared with the diameters would make a diagram impossible on the page size at our disposal. No doubt the proportions are comparable to those in the solar system.

It is a source of interest to compare the early and later diagrams of hydrogen and oxygen, and see how from those earliest years the gradual noting down of facts whose significance was not then understood—as indeed they are now only most partially comprehended—has led slowly to this result of

the drawing of the water molecule, which brings us to an explanation of the shape of the ice crystal—blindly perhaps, but inevitably. An interesting comment on the care and accuracy of the observers! Indeed, Mrs. Besant said the other day, when the model of the water molecule was shown to her, that it would be useful to those who do not understand the labour and care involved in the work of the occultist-chemist to have a whirling model for the delectation and confusion of the unthinking! The reader can imagine this intricate system of fiery dots gyrating in every conceivable direction, as a whole and internally. That will give some idea of the extraordinary labour the investigators have gone to for what seems so small a result. We have made little use of this material as yet, but perhaps when, if ever, the bewildered world needs just a little less of our valuable attention, we may be able to turn seriously to the study of chemistry from the occult point of view. When that is possible, we shall put the two of the one kind with the two of the other kind of chemistry, and make something more than four!

F. K.

RENTS IN THE VEIL OF TIME

By THE RIGHT REV. C. W. LEADBEATER

THE LIVES OF URSA

(Continued from p. 489)

III

Time 12,000 B.C. Place Peru. Sex Male

URSA'S parents in this life were Vega and Pomo. He was a little red-bronze baby boy with straight black hair, fond of bright stones, and wore a row of jewels hung about his neck. He was a handsome boy, but pettish and bad-tempered, crying unless everything went just as he wanted it. The home was built of reddish stone set on the slope of a green hill-side, terraced down to the river, across which was a great bridge built with enormous arches, and of masonry far surpassing in workmanship anything the world can produce to-day.

Here is a scene in Ursa's boyhood days. It is a bright day of brilliant sunshine and blue sky; he stands in the door of his house, looking out and down the hill. He is in an unhappy and peevish mood, almost crying, when he sees a boy friend coming up the hill with a curious animal (a goat or llama) trotting after him. This boy, Vajra, is somewhat older than Ursa. and has flashing black eyes. He is very friendly, and soon Ursa is smiling and happy, playing with the goat. The

goat stands upon his hind feet and knocks Ursa over, and, as is his habit, Ursa grows angry and begins to cry. Vajra speaks sharply to him, and goes off down the hill, carrying the goat with him, and leaving Ursa feeling abused and ill-tempered. Soon after, however, Vajra returns, takes Ursa up in his arms, shakes him, and says that perhaps he is not to blame after all.

Vajra was a very clever, erratic young fellow, and as they grew up, Ursa admired him very much. He stood by him and always spoke in his favour in his absence. Vajra had a sister, Lacey, a bright-eyed humble little girl, who is Ursa's constant playmate and to whom he is very devoted. Her parents were Castor and Herakles. Ursa often visited them and their children; and Herakles, the mother, though worried and harassed with many family troubles, was very kind to the young visitor.

As the boy grew up, he improved somewhat in self-control, although he was rather idle and much given to grumbling. He had some failings which have since been eliminated, but he did not half do his work; he never seemed to have his heart in it.

His family was closely related to a very high family in the State and belonged to the governing class, whose duties were the care and supervision of the people. He was however very proud, and rather despised the people whom he was called upon to govern, instead of thinking only of their welfare. As he grew older, and was given responsibilities, he was rather slack, and regarded his work as a bore. He spent much of his time dreaming day-dreams of ambitions, and wishing mainly that he belonged to a still higher family than he did. But being very conventional in his ideas, he kept himself somewhat under self-control for pride's sake. He then tried to overcome some of his characteristics, which, to say the least, were not entirely suited to the ruling class, whose chief ideal then was unselfishness. He did what was expected of him, but with

very little life, and chiefly because he cared much for the opinion of others.

He married the little girl friend of his boyhood, and Lacey contrived to inspire him with more enthusiasm in his work, and in many ways was his salvation. He had relapses, but she always brought him round and did part of his work for him. He was put in charge of an outlying district in his father's country, and had an office something like that of a Judge of to-day, but with much more executive power. He looked after his small town, and relied much upon his wife's judgment in different cases. She inspired him to the development of some will-power. They had four children, one of whom, a son, Alastor, caused them some little trouble.

Later he was promoted to the charge of his father's province, Vega having gone on to a higher position. While Governor of this province, a curious case was brought to Ursa to decide, on appeal from some lower officer's decision.

A man, who stoutly asserted his innocence, was accused of having murdered his wife and sister. He had been last seen walking with them away from the town, and towards a lonely spot of country. While no bodies were found, appearances were very much against him, as he could not explain his own whereabouts for several days, or account for the disappearance of the two women. Ursa was inclined to decide against him, and to sentence him to exile, when a messenger came to him from his wife, saying that she must see him before he decided the case, and on no account to give his decision until he had heard what she wanted to tell him. He rather resented this vague message, and reluctantly announced that he would postpone his decision until the next day.

When he went home, his wife told him that she felt a strong impression during the day to warn him to postpone his decision, as she believed that more information would come the next day to throw a new light on the case. He was

inclined to be annoyed with her, as his pride told him that she had put him in a foolish position with no sufficient reason.

During the night, she had a curious dream, the details of which she could not remember on awakening in the morning. She was however positive that it was connected with the missing women, and that the decision ought to be delayed, awaiting some unexpected turn of events. So Ursa went to his office, feeling impressed that some news would come that would change the situation. He delayed proceedings at every turn, waiting for he knew not what, and at the last moment, when he could make no excuse for further delay, the news came. A messenger in great haste arrived to say that the younger sister had been discovered, and there was a great scene in the Court room. She had been found senseless among some rocks, and had been carried home.

It was a long time before they could bring her to consciousness to tell her story. Then it was made known that the accused man was subject to intervals of catalepsy and sleep-walking. At times also he appeared not to be quite himself, and as if dominated by some outside influence, which made him unaccountable for his actions. In this condition he had wandered off with these women into a lonely defile, miles away from home, they not realising his true state nor questioning as to his purpose. At last a change came over him, and he sank into a stupor. The women were frightened and tried to get help, and lost their way. They finally returned to where they had left him, only to find him gone. He had awakened, returned home, and gone to sleep with no memory of what had happened.

The two women wandered in the woods several days and nights, without food, until the wife fell over the edge of a rocky ledge and seriously injured herself. The younger sister, not being able to carry her, stayed with her until she died, and finally, utterly exhausted, fell senseless, where she was fortunately found in time. The man's mind was a blank

concerning it all, with not the slightest memory of his wanderings in the forest. But for the intervention of Ursa's wife he would have been unjustly condemned.

Ursa lived to be an old man, after retiring from active service. His life was on the whole a good one which developed some will-power. He loved his wife dearly, did very well for the children, and especially for the son mentioned above. He had a long Devachan.

IV

Time · 9,600 B C. Place Atlantis. Sex · Male

The city in which Ursa was next born was a very corrupt one, and its surroundings were about as bad as could be. It was at the time of the greatest degradation of Atlantis, when nearly everybody knew something of magic and used his powers unscrupulously. The Lords of the Dark Face were at the height of their supremacy, just before the submergence of Poseidonis.

Ursa was born in a good family for the time, though that was not saying much. He had a Turanian kind of face, and was a boy very much like himself in a previous life. But the worst of it was that this time society ran in the same direction as his bad qualities did, and these were developed, in place of being repressed as they were by the conventionalities of the previous life. In his early life, there were many discreditable scenes. He was passionate and impulsive, and involved a good many other people in his selfish pleasures. There were two or three young women to whom he did not behave very honourably.

Later he married Erato, a good woman for the time and place, but he did not treat her very well. Being wealthy, he gave himself up to pleasure and led a dissolute life. In Erato's

"Lives," Ursa is thus described :¹ "His character did not improve with time ; he became dissipated and had round him people that his wife was thoroughly disgusted with. He also took to drink or drugs of some kind, and soon became bloated and coarse-looking. Later he took up magic of a very doubtful kind, magic of all kinds being practised by great numbers and more or less known to all, and as there were everywhere professors of the art, who for a consideration would give instruction, it was not difficult to find a master."

He fell under the influence of one of these men whom he admired very much, and who had many dark, if not black, powers. This man taught Ursa some magic, and set him to some rather horrible practices to develop his will-power, though not for a good purpose. He failed however, not having sufficient will power for the final tests—practices of a very loathsome nature ; and so he was cast off as a pupil.

His wife, Erato, was warned by an old seer that the destruction of the country was impending, caused by its state of wickedness. But Ursa refused to believe it ; he laughed at the story, saying that the old man was mad, or had some purpose in thus frightening his wife. She could have taken the warning and saved herself by escape, but she refused to leave her husband, and they met death together at the sinking of the island.

V

Place Arabia. Date Not fixed. Sex Female

In a great desert country, with no trees, not far from Arabia, Ursa was next born as a girl, a dark brown little thing roaming round in the sand. As far as one can see, all is yellow

¹ "The Lives of Erato" was the first series ever done, in 1893 Erato's husband, Ursa, was not then recognised.—C. J.

sand, dotted by red rocks, and it never rains. The child was the daughter of an Arabian of a common family, belonging to a tribe with a good deal of black magic practised among them. The father was a poor man, and the child was taught very little. She grew up petulant, and rather revengeful in her nature

Later in life, she was badly treated by a man to whose establishment she belonged, but who did not marry her. He was very fond of her for a while, and then grew tired of her, and gave his attention and affection to some one else. She had a child, a boy, whom he sold into slavery, and she was naturally resentful. She tried to kill him, but he drove her away from the establishment, with many insults. She made a vow to herself that somehow she would wreak vengeance upon him. She gave constant and bitter thought to the means of attaining this end.

Meanwhile, she spent years of her life with this undying hatred in her heart, trying to discover her child. Brooding over her wrongs with fierce resentment, she developed a very strong but undesirable nature. She undertook long journeys on rumours of the whereabouts of the child, and when unsuccessful came back to work schemes against the man whom she hated. She laid a deep plot to bring him to open disgrace, and just at the moment when all was in her hands, and the time had come for exposure, she obtained news of her child again.

This time the clue seemed very certain, and the boy was said to be dying. She struggled with herself to decide whether she would try and save the child, or consummate her revenge upon his father. She finally decided to go to the child, but before starting she went to the man, laid bare her plot, showing him that he was in her power, and asking what he meant to do about it. He mentally resolved to kill her, but was politic in his actions. At this point, she told him that she

was about to start on a long journey to find the son, and so had abandoned her plot. He was suspicious, and determined that he must dispose of her—that he was not safe while she was at large.

She succeeded however in leaving the town, and in reaching her son, whom she found, as was reported, in a dying condition. She nursed him devotedly, declaring that he should not die. She poured her own vitality, strength and will-power into him until he recovered. She thus weakened herself seriously, and did not live long after it. Her son was worth the sacrifice, and he lived to be a great man after her death. He became a chieftain, a leader and organiser of men.

C. W. Leadbeater

(To be continued)

ECHOES FROM THE CHANGING WORLD

H. G. WELLS ON A COMMON CONSCIOUSNESS IN MAN

"AN unconscious occultist"—a favourite expression of H.P.B.'s—is becoming more and more applicable to some of the most advanced minds of the present day. Mr. Wells is a good example. His article in the December *Review of Reviews* on "The Organisation of a Common Consciousness in Man" (the third of a series on "The Probable Future of Mankind") shows a grasp of the situation, as it exists in the world of to-day, that is almost prophetic in its insight. To comment on it further, would be to deprive the reader of the freshness peculiar to a first impression, so an extract has been chosen, as containing four points for Theosophists to take up—or leave for others with more energy, if with fewer opportunities (1) The necessity for organised action, to prevent the masses again drifting into the net of the militarist politician; (2) the recognition of responsibility by the few on whom such a change of mentality depends; (3) the inspiration to be gained by realising the great changes produced by the Founders of Christianity and Islām and their immediate followers; and (4) the broadening and humanising of the narrow and aggressive patriotism instilled in schools and colleges

"The catastrophe of the great war did more or less completely awaken a certain limited number of intelligent people to the need of some general control replacing this ancient traditional driftage of events. But they shrank from the great implications of such a world control. The only practicable way to achieve a general control in the face of existing governments, institutions and prejudices, interested obstruction and the common disregard, is by extending this awakening to great masses of people. This means an unprecedented educational effort, an appeal to men's intelligence and men's imagination such as the world has never seen before. Is it possible to rationalise the at present chaotic will of mankind? That possibility, if it is a possibility, is the most important thing in contemporary human affairs.

"We are asking here for an immense thing, for a change of ideas, a vast enlargement of ideas, and for something very like a change of heart in hundreds of millions of human beings. But then we are

dealing with the fate of the entire species. We are discussing the prevention of wars, disorders, shortages, famines and miseries for centuries ahead. The initial capital we have to go upon is as yet no more than the aroused understanding and conscience of a few thousands, at most of a few score thousands of people. Can so little a heaven leaven so great a lump? Is a response to this appeal latent in the masses of mankind? Is there anything in history to justify hope for so gigantic a mental turnover in our race?

"A consideration of the spread of Christianity in the first four centuries A.D., or of the spread of Islâm in the seventh century, will, we believe, support a reasonable hope that such a change in the minds of men, whatever else it may be, is a practicable change, that it can be done and that it may even probably be done. Consider our two instances. The propagandas of those two great religions changed, and changed for ever, the political and social outlook over vast areas of the world's surface. Yet, while the stir for world unity begins now simultaneously in many countries and many groups of people, those two propagandas each radiated from one single centre and were in the first instance the teachings of single individuals; and while to-day we can deal with great reading populations and can reach them by press and printed matter, by a universal distribution of books, by great lecturing organisations and the like, those earlier great changes in human thought were achieved mainly by word of mouth and by crabbed manuscripts, painfully copied and passed slowly from hand to hand. So far it is only the trader who has made any effectual use of the vast facilities the modern world has produced for conveying a statement simultaneously to great numbers of people at a distance. The world of thought still hesitates to use the means of power that now exist for it. History and political philosophy in the modern world are like bashful dons at a dinner party; they crumble their bread and talk in undertones and clever allusions to their nearest neighbour, abashed at the thought of addressing the whole table. But in a world where Mars can reach out in a single night and smite a city a thousand miles away, we cannot suffer wisdom to hesitate in an inaudible gentility. The knowledge and vision that is good enough for the best of us is good enough for all. This gospel of human brotherhood and a common law and rule for all mankind, the attempt to meet this urgent necessity of a common control of human affairs, which indeed is no new religion but only an attempt to realise practically the common teaching of all the established religions of the world, has to speak with dominating voice everywhere between the poles and round about the world.

“And it must become part of the universal education. It must speak through the school and university. It is too often forgotten, in America, perhaps, even more than in Europe, that education exists for the community, and for the individual only so far as it makes him a sufficient member of the community. The chief end of education is to subjugate and sublimate for the collective purposes of our kind the savage egotism we inherit. Every school, every college, teaches directly, and still more by implication, relationship to a community and devotion to a community. In too many cases that community we let our schools and colleges teach to our children is an extremely narrow one; it is the community of a sect, of a class, or of an intolerant, greedy and unrighteous nationalism. Schools have increased greatly in numbers throughout the world during the last century, but there has been little or no growth in the conception of education in schools. Education has been extended, but it has not been developed. If man is to be saved from self-destruction by the organisation of a world community, there must be a broadening of the reference of the teaching in the schools of all the world to that community of the world. World-wide educational development and reform are the necessary accompaniments of a political reconstruction of the world. The two are the right and left hands of the same thing. Neither can effect much without the other.”

WELL DONE, PROFESSOR!

Men of science are often blamed for the instruments of destruction developed by warfare, for it is generally forgotten that they can seldom foresee the uses or abuses to which their discoveries are afterwards put. Before war was declared in 1914, a memorial from prominent scientific men was sent to the Prime Minister, urging that no effort be spared to avert the calamity of war; and, now that the Powers of Darkness have made undisguised overtures to science, Theosophists will be proud, though not surprised, to find one of the greatest of our modern scientific pioneers indignantly repudiating the insult conveyed in this attempt to degrade the noble ideal of understanding Nature's laws. It is to be hoped that Professor Frederick Soddy's colleagues will support him in the dignified stand he has made. *The New Republic* of New York comments as follows:

“While neither dreadnoughts nor army estimates can multiply unperceived, researches in chemical warfare, even on a very small and inconspicuous scale, can produce poison gases far more deadly than any used or developed during the war. Just lately, the British

War Office invited a number of scientists to become members of a committee to develop to the fullest extent 'both the offensive and defensive aspects of chemical warfare'. One of those so invited, Dr. Frederick Soddy, a Professor of Chemistry at Oxford, refused indignantly, as he 'felt that universities and scientific men stood for something higher than anything that had yet found expression and representation in governments, particularly in their international relations'. This is a brave and independent view to take, and if all scientists, on whom Governments have till now always been able to rely for the deadliest improvements in warfare, were to take Professor Soddy's lead, war could not so easily continue to be increasingly horrible and destructive."

"THE FIVE STATES OF MATTER"

Under the above title there appears in *The Scientific American* an excellent summary of the latest views of physicists regarding the constitution of matter. There is nothing of special interest to Theosophists in the definitions given of solids, liquids and gases, but the properties attributed to "radiant" and "ionic" matter closely resemble those found by the occultist.

"*Radiant*.—Radiant matter is that which is existing capable of being transferred from one substance to another, or being condensed and focused. Light and heat are the two most common occurrences of radiant matter. Of course the argument that is still advanced, that light is not heat, may be considered, but the fact that radiant heat traverses space with the same velocity as light, tends to disprove that theory, so that with great probability, if not certainty, light and heat may be considered radiant matter or varieties of it.

"One of the characteristics of the radiant state is that it is capable of passing through certain substances without being perceptibly absorbed. This is not a true scientific statement, in so far as probably there are no bodies that are perfectly diathermic.

"*Ionic*.—Ionic matter is capable of being transferred through space without changing its natural state. It is capable of existing anywhere, and might be termed etheric or kinetic matter. It is the unity atom, potential matter, or the protyle of Sir William Crookes. It is the cause of the evolution, or genesis, of the elements, together with its accompanying phenomena. It is the electrical phenomenon responsible for all matter.

"It differs from the other four states, as it is invisible, so indefinitely small that it possesses the property of being able to penetrate all other matter, but still so great in latent properties that

under certain conditions it is responsible for other conditions and states of matter.

"As is noted, the differences between the five states of matter are very indefinite, in fact, so obscure that they terminate into each other. It is similar to those (literal) changes of matter which some state are physical and others chemical. However, when the true nature of these changes is understood, it is probable that it will be able to account for these properties.

"In studying the states of matter, the idea of the law of periodicity or the cycle law, such as has been demonstrated by Mendeleeff and Meyer, in the formulation of the periodic table through the grading of atomic weights, and by Sir William Crookes, through his differentiations of protyle by means of the vibration frequency and space of the hydrogen atom, has been forced to be taken into due consideration. To illustrate the law of periodicity or scientific equality, if the ionic state of matter is responsible for the radiant state, the radiant for the gaseous state, the gaseous for the liquid state, the liquid for the solid state, could not this process be reversed when the last named state is reached, and it be responsible for the ionic state, therefore a cyclic process? Or, upon the hypothesis of Sir William Crookes, the unity atom being hydrogen (?), the differentiation of the elements and their various states can readily be explained."

HOW DO BIRDS SOAR?

The name of Handley-Page is already famous as that of one who has done much to bring the aeroplane to its present efficiency; so one would imagine that if the problem of soaring birds could be solved by the ordinary laws of aerodynamics, Mr. F. Handley-Page would not be the one to own himself beaten. But, according to the following extract—taken from a summary in *Nature* of a paper read by him and Dr. E. H. Hankin before the Cambridge Philosophical Society—he admits that some hitherto undiscovered source of energy must be granted, in order to account for the upward and apparently effortless planing of motionless birds. Theosophists will doubtless look wise and murmur "etheric force," but can we tell either the naturalist or the airman anything that he can connect up to in his programme of research?

"The source of energy used by birds in soaring flight is not yet clearly known . . . That soaring flight is not due to the lifting effect of lateral gusts is proved by the fact that the flying-fish, when at highest speed, carries its wings inclined so that the wing-tips are

on a lower level than the body. In this case, if lateral gusts were operative, their only effect would be to drive the fish under water.

"Certain facts suggest that turbulent motion is, in some unknown way, the source of the energy of soaring flight. But light objects, such as feathers or aerial seeds, may be seen floating in the air in the neighbourhood of soaring birds, and exhibiting only slow and equable movement. What form of turbulent motion can be imagined that enables a bird weighing 10 lb. or more to glide without effort to a height of 2,000 metres or to travel horizontally for indefinite distances at a speed of 50 miles an hour, and yet is unable to disturb the course of a piece of thistledown? Thus the facts of the case appear to offer insuperable difficulties to all theories that have hitherto been put forward as an explanation of soaring flight."

"THE SECOND COMING"

Mr. W. B. Yeats, the poet-mystic, has surely voiced the present groaning of creation in the significant lines to which he gives the above title. It is one of ten poems of his which appeared in *The Dial*.

"Turning and turning in the widening gyre
The falcon cannot hear the falconer;
Things fall apart; the centre cannot hold,
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.

"Surely some revelation is at hand;
Surely the Second Coming is at hand.
The Second Coming! Hardly are those words out
When a vast image out of Spiritus Mundi
Troubles my sight: a waste of desert sand;
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs, while all about it
Wind shadows of the indignant desert birds.

"The darkness drops again, but now I know
That thirty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
And what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?"

CORRESPONDENCE

THE LOGOS AND KOILON

MAY I, as an earnest student of the matter for many years, endeavour to answer the questions put by Mr Khandalavala in his letter in THE THEOSOPHIST of October, 1920? The remarks of C. W. Leadbeater on hyper-space, and Professor Einstein's theory read in their light, will, I think, afford the solution your correspondent seeks.

The ordinary scientific theory of space is that it is three-dimensional, similar to our earth-space, and extending in infinite directions everywhere from the earth, or sun, as a centre; secondly, that it is filled with æther, an unknown, homogeneous substance, which interpenetrates matter; and that suns and planets swim in this sea of æther without disturbing it in any way, so far as is known.

Einstein has shown this theory to be untenable. Since the path of a ray of light is not straight, owing to light being subject to gravitational influence, it follows that the Euclidean straight line is an impossible conception, to which there is no prototype in Nature. Moreover, owing to the finite velocity of light, objects which are separated in space are separated in time also, and, everything being at the same time in motion, it is impossible to reduce objects to a common chart, or frame of reference. There is a time-element in all space, and this makes Euclidean geometry, based on a static field of reference, impossible.

The reason for this is made still plainer by the clairvoyant researches of C. W. Leadbeater. We know that the seven planes of nature extend outwards from the earth, like concentric shells, or zones interpenetrating each other, but of greater and greater radius as we proceed outward from the dense to the rarer. Deducting the portion of each plane which is common to the planes next below it, we have left a series of concentric shells. The first, or physical plane, is occupied by the earth, its atmosphere, and four grades of etheric matter rarer than the atmosphere, but less rare than the interplanetary æther, extending up to a distance of several hundreds of miles above the earth's surface. This comprises the earth's physical plane, and is the field of operation of all the phenomena known to us, including light, electricity and magnetism, which are

vibrations of terrestrial ether, and not of interplanetary or interstellar æther, as science imagines.

Next comes the astral plane, a zone or shell of astral matter extending up to the orbit of the moon. Next is a shell of mental-plane matter, extending, possibly, to Mars or beyond. After this come three formless planes, which we may picture as shells extending outwards, further and further, into space, though they transcend in character any of the geometrical forms with which we are acquainted.

C. W. Leadbeater states that Euclidean or three-dimensional space is confined to the earth's physical plane entirely. Outside it, as far as the moon's orbit, we enter on a new sort of space, comprising a fourth dimension superadded to the familiar three, and conferring on it entirely new and unfamiliar properties. Beyond this again, on the mental plane, a fresh veil or limitation is removed, and space is still further metamorphosed. Beyond the mental plane, as above stated, space, as we know it, has vanished, become transformed into something else—*like* space, and yet vastly different!

Coming now to the cosmic planes, we must imagine, similarly, seven spheres of greater and greater radius, extending outwards from the sun. Within the first is comprised all the planets of the solar system, with their seven attached planes, from the physical to the highest spiritual or *mahā-para-nirvāṇic*. The other six radiate outwards towards the fixed stars, possibly including some of the stars which belong to the same cosmic system as ourselves. In all these seven cosmic planes space must become successively metamorphosed, possessing properties such as no kind of geometry that can be conceived of by man could adequately describe.

Now, with this thought in our minds, let us try and imagine That Space within which dwells the Nirguna Brahman, the All-Supreme. Evidently it must transcend in property the highest of the cosmic planes. What would remain, supposing all the millions of stars with their cosmic spheres, all the planets with their sevenfold planes, were removed? Blank void—nothing that we can have any idea of! No dimensions that we can conceive—no height, or length, or depth—nothing finite or infinite, would characterise it. It would indeed be something without parts or magnitude, although transcending and including all magnitude. Infinite void space is the nearest picture we can make of it in our minds.

Such, I conceive, is *koilon*. Rather than describe it as “filling all space,” we should say it “swallows up all space”. It is *not* space at all, but unmanifest space—the *root* of space, as its substance is the root of matter. The Logos, before manifestation, must be imagined as residing in this space—the words “residing in” being taken as our nearest effort to represent an unthinkable idea.

Herein lies the answer to Mr. Khandalavala's questions. He confuses this transcendental space with terrestrial space as known to us, which is something quite different. He asks: “If *koilon* is everywhere in space, what extra space is there to give habitation to

the bubbles?" Koilon, however, is not *in* space, but out of space; space is not formed until the bubbles are formed: when they are formed, *occupied* space, that is, *matter*, possessing *extension*, comes into existence; and this occupied space is the only space known to us as such

Supposing we were able to fly about the celestial spaces and take samples of the æther in a bucket from different parts, we should probably only find koilon about midway between adjacent solar systems, away from matter altogether. Within the neighbourhood of stars, the koilon is modified and transformed into the stuff constituting the various cosmic planes above described.

Further, there can be no such thing as a "straight" path through space; space has nothing corresponding to straightness. The path taken by light varies according to the stratum of space crossed, each stratum having its own separate geometry, of more or fewer "dimensions" as the case may be. The nature of the vibration itself also undergoes a metamorphosis. What we speak of as "light" is a vibration of the earth's etheric envelope. What form that vibration takes in the interplanetary and interstellar spaces we have no idea, nor can we tell at what rate it is propagated.

Future generations will point to Einstein as the Galileo of the twentieth century, for he is the first to free men's minds from the remaining shackles of geocentric cosmogony. He has shown that Euclidean space is a hole-and-corner space, and is no proper foot-rule to measure the universe by. He has shown that Time cannot be separated from Space; that Space is, in fact, Space-Time. It is a dual *vibration*, which appears to us now as Space, now as Time, according as one string is damped and the other active or the reverse. The separating factor of Space is not distance—not so many miles or billion miles—but *difference of vibration*. To properly attuned souls, a million miles is no further off than the next room, and yet cosmic abysses may yawn between me and the friend I meet every day!

We need to revolutionise our ideas of what Space is, before we can understand.

A. L. S. WILKINSON

"CAN WE BE OPTIMISTS?"

IN the October number of THE THEOSOPHIST appears an article entitled "Can we be Optimists?" the writer of which would seem to be seriously at fault in his conception of the meaning of "Optimism," confounding it with foolhardy lack of providence, combined with incapacity to accept the result of one's rashness in a consistent spirit of cheerfulness! At any rate, this is the impression conveyed by his explanatory illustration.

This debasing of the noble philosophy of Optimism to the level of a happy-go-lucky insensibility to the actual conditions of life, is as unwarrantable as would be the degradation of Occultism to the

standard of the third-rate séance room; and the conclusions drawn are no more reliable than those of the critic in the latter case, who should dub Occultism a mixture of fraud and delusion.

In order to arrive at a somewhat truer estimation of the value of Optimism as a philosophy, it is essential that we should have a sympathetic insight into the fundamental truth upon which the philosophy is based. It seems to me that even the careless "optimism" of the man who, according to Mr. Whitby and the authorities he quotes, has never grown up, is based upon the instinctive belief that at the root of all is God (or Good), and that however much our own momentary interests, as we conceive them, may be crossed, Good will be the ultimate outcome.

The justification of this belief, notwithstanding the visible "facts" of life, lies in the intuition which appertains to the philosophy of Optimism—that the world is not a collection of "objects" and a series of "events," but an ever-flowing "stream" of Life, in which all "things," all "times," all "states of being," are inseverably interconnected, merging one into the other without interruption or cessation; the "future" continuously becoming the "present," the "there" becoming the "here," the "unknown" becoming the "known". It is this "stream of becoming" which constitutes life, evolution, the world, and which the optimist senses, and senses as Good. He does not regard some fragmentary section which his mind may choose to imagine it has isolated from the whole, and call *that* good: he endeavours to contact the whole stream of life, and realise that That is Good. The true optimist looks upon the "present" as merely the "field of vision" in which his powers of cognition are focused, and the "field of action" in which his powers of self-expression are working, and realises that the "present" is perpetually moving, ever expanding from past to future, from powerlessness to powerfulness, from unknowing to all-knowing; and he intuits that that, also, is Good.

That the majority of "optimists" may be unable to explain the grounds of their optimism, is of no more weight as an argument against the reality of such grounds, than is the inability of the majority of mankind to explain the grounds for their belief in God any evidence against the reality of God. Indeed, belief in God and Optimism are essentially identical, for one cannot believe in the Universal God and disbelieve in the Eternal Good!

Mr. Whitby's final lamentation—that "optimism . . . robs the martyr of his halo and the hero of his crown. For who but a fool would give himself to the stake for a cause whose triumph was inevitable; who would face hopeless odds, endure lifelong adversities, brave countless dangers on behalf of an ideal whose realisation *could safely be entrusted to the mere mechanism of evolution?*"—provokes the retort. "Thank God for such 'fools'!" The dismal prospect which he holds before us as the outcome of "optimism," is nothing but a hodge, for it is based upon the fundamentally mistaken assumption that man—any man—can, even for a moment, detach himself from the "mere mechanics of evolution". The martyr and

the hero, the saint and the mystic, and all the glorious host of "God's Fools," as well as the average man and he who is below the average, are all part and parcel of the "mere mechanics of evolution," and willy-nilly must bear a hand in its fulfilment. What distinguishes the hero from the coward, the saint from the sinner, the artist from the loafer, is that the one more or less consciously identifies himself with the forces of evolution, while the other still regards himself as a separate being, and consequently their victim; so that while the one has the joy of co-operating in an extended sphere, the other is compelled to drudge in a restricted one.

True Optimism never yet robbed the martyr's stake nor the hero's grave. True Optimism causes the eyes of the hero to shine with unearthly brilliance as the Divine Energy within urges him forward. True Optimism breaks from the lips of the martyr in psalms of praise, as the Divine Life sustains him. True Optimism shines in the face of the saint as the Divine Love enfolds him. True Optimism enwraps the mystic in Light as the Divine Vision entrances him. True Optimism upholds the artist, poet, musician, reformer, when the Divine Creative Powers within impel them to endeavour to translate into the world of forms the Ideas they have sensed, even though they know with what lack of appreciation they will be received. Yea, true Optimism radiated from the Christ in a blaze of Joy and Glory, as He poured out the fullness of His Life and Love, crucified in fulfilment of the inviolable Law of Good.

C. M. JAMES

ON BEING HUMAN

THERE is an unreal and a real tendency towards brotherhood. The unreal is that which loves a very abstract fellow man, a kind of divine essence, far removed from the turmoil of everyday life; which is blind to human failings and tries to ignore them. The real brotherliness loves man as he is, with his failings, loves him in his actual struggle of everyday life. The first loves an imaginary man, the last a real and living man.

How many of us love our friends in this human way? What we generally do is to make an image of them as we want them to be, just as we make images of our enemies as we should like them to be. It is these images we love or hate, and when any man does not come up to our image of him, it is him we blame. We should blame only ourselves. No man has a right to expect a man to be according to his image of what he should be. It is unfair to the man in question, because *he* will have to suffer when the image is not correct. Why do we always thus deal with illusions instead of facing realities? Why do we thus force our fellow men to wear masks of perfection and hide their failings? Because we lack the courage to take life as it is.

An incredible amount of suffering is caused by this unreal brotherliness. All the agonies of men living double lives, in their efforts to seem what people want them to be and what yet they cannot be, all the misery of social cant and falseness, is due to this terrible sin of forcing living men into the plaster casts of our imagination.

I have seen leaders of spiritual movements "adored" by their followers and trampled upon when they proved different from what these followers made them to be. The injustice of it! It is self-love which makes us adore an imaginary leader of our own creation, instead of the real man; self-love which makes us turn back upon him because—he is what he is. Oh for the man who will love his fellow men as they are, who will love them, and love his leaders, with their faults and imperfections! He only is the true friend, he only is human, he only knows the meaning of brotherhood.

We distinguish between decent men and criminals. This is theory. Every man is decent and criminal, or, putting it in human terms, every one has got faults. We should never be shocked in discovering these in our friends. If we are, it is but a proof that we loved an imaginary friend, not the real man.

In fact, sometimes I think we can only love men *because* of their faults. The perfect is beyond our love; it is Love.

Let us be human and love our fellow men as they are.

J. J. VAN DER LEEUW

A CORRECTION

MY attention has been drawn to a slip in "A Note on Evolution," in the January THEOSOPHIST. In the passage (p. 356): "The Seventh Root Race will then rise from the seventh Aryan sub-race," I should have said "from the seventh sub-race of the Sixth Root Race". I am obliged to the friend who has pointed this out, and gather that the error would have been corrected by most readers for themselves.

F. K.

BOOK-LORE

India's Nation Builders, by D. N. Bannerjea. (Headley Bros., Ltd., London. Price 7s. 6d.)

Short biographical notices of men prominent in the awakening of India have their special value in these transition times, when data which can help accurate judgment are of importance. The volume before us should find a place in all libraries where English is read, both in East and West; but especially is such a book valuable to the British people, for the sources of their information on men and things Indian are too seldom free from obvious prejudice.

This book, written for English people, seems singularly free from bias, if we take it for granted that the writer is inspired by that love for his home country which all must feel who are not dead to honour and aspiration. It is both useful and cheering. The fifteen men to whom we are introduced one after the other in its pages, come from all castes and varieties of religion; and, though Brāhmanas—represented by Ram Mohun Roy, Bal Gangadhar Tilak, Dayanand Sarasvatī and Kalī Charan Banurjī—naturally preponderate, yet Pārsis and Muhammadans, outcastes and high castes, poor men's sons and rich men's sons, are seen equally rising to eminence by their innate capacity and inborn love for, and understanding of, the needs of their Motherland and the spiritual ideals for which she stands. The eye of the seer might perceive this cluster of men, and others like them, as born with a haunting, vague remembrance of a past life in the times of India's greatness, trailing such "clouds of glory" that they are impelled to make an effort, however unworthy, to restart their countrymen on the path to freedom and self-control.

The author has endeavoured to create an atmosphere for each celebrity he tells us about, before he goes into details of the circumstances of their lives; and he has succeeded so well that we feel as we read that we are making their acquaintance as one of their understanding friends; we may not agree with everything they do or say, but we can yet realise that they are doing the best they can for their country—as they see it. This makes the volume as delightful to read as the Preface tells us that it was delightful to write.

Rabindranath Tagore is the first name taken, and we are a little sorry that half a dozen lines are not added to note his birthday and lineage. It is quite true that he is now so much before the public that journals give all these details; yet we hope this book will be read long after the press ceases to tell us constantly all about him, and our children will require to be told these things, even if we do not. Perhaps in other ways this biography is the least satisfying in the volume. Tagore is a poet, and he does not take our breath away when, for example, he tells us (p. 37) that "there was a party known as the Indian Congress; it had no real programme," because we do not accentuate the "was," but take it merely to be a humorous and idiomatic reference to a party which may still exist, but which Dr. Tagore considered to be then without a programme. Of course he may have been speaking prophetically, which calls to our mind Mr. Gandhi and his present Non-Co-operation, unheard of in India when the biography was written, although his work in South Africa was on the same lines. As a young man, Gandhi was made much of in London, when he "scorned delights and lived laborious days," and we cannot wonder that the contrast he found in South Africa, where Boer and Britain regarded him as a "nigger" and would not permit him to sit in the same car with them, was a great shock and embittered his outlook on life. The story of his father's passive resistance to brutal treatment shows whence he inherited his force; to tie the Thakur Sahab to a tree was not the way to induce him to apologise.

Many of India's Nation Builders have had to free themselves from caste prejudices before they could try to free India. Every one of them has had some troubles of the kind, although they did not all run away from home, as did Surendranath Bannerjea, when he was young and wished to accompany Romesh Chunder Dutt and Behari Lal Gupta to England to be educated. We notice that most of the remarkable men in this book have either travelled in England, or been intimately acquainted with well-bred Englishmen or Americans, and the fact seems to give us a little insight into what we are told is the benefit of the British connection. The Indian can brood and suffer, and proudly retire from all contact with insults that he dreads more than death itself; but it is from the Briton at home that he learns how to combine, and steadily strive to right the wrongs of his countrymen at the same time that he lifts the lowly amongst them.

Mr. Archer's mischievous book is hardly worth the pages devoted to it, for even a superficial reader soon finds out how meagre is the comprehension of Indian thought and life which it displays.

The story of Sir Syed Ahmad Khan, and how he founded the Aligarh College, can in these pages be read side by side with that of men who to-day are opposing his life work, but we lack space to do more than refer readers to it. We are glad to see that the Author is fair to the Theosophical Society as a factor in the uplift of India (p 138), though he is mistaken when he considers it the "most outstanding feature" of the propaganda; all who have studied the accredited writers on Theosophy understand that men who acknowledge universal brotherhood must necessarily feel with the oppressed in every land. It is India's own dormant greatness, as a thought-breeder in the past, as the Mother of the great spiritual Teachers, that focuses upon her the help of such a powerful leader as Mrs. Annie Besant, who knows that to help to awaken India to be worthy of herself is to give to the whole world a spiritual outlook on life that it most sorely needs.

A.

Modern Saints and Seers, translated from the French of Jean Finot by Evan Marrett. (William Rider & Son, London. Price 4s. 6d.)

In search of the root of a sane religion the author of this volume has sought out and studied many curious sects and sub-sects, which to-day represent the effort of the race to establish itself upon a firm basis on which it may erect the structure of a renewed and intensified spiritual life. He looks for his material chiefly in Russia and the United States, and with the exception of one or two cases his examples are all offshoots of one kind or another of the Christian Faith. It is within this fold that all the restlessness is found. Curious and varied are the forms which this effort to intensify the spiritual life is taking, especially among the emotional and mystical people of Russia, where the Divine Men, the Self-mutilators, the Strangers, the Fugitives, the Inspired Seers, and numbers of other enthusiasts, are trying to put a lop-sided creed into practice

The book is not a scholarly treatise but a series of popular sketches, some of them very slight indeed. Judging by the very brief account given of the Theosophists, under the heading "The Reincarnationist's Paradise," one cannot help wondering in how far the other phases of thought described have been fairly treated. Under the rather pretentious sub-title: "Part III, The Depths of the Subconscious Mind" are included—(1) Sects in France and Elsewhere (all polished off in eleven pages); (2) The

Religion of Murder, an account of the Thugs, who worship the Goddess Kâli by strangling as many human beings as possible without being found out; (3) the Theosophists. As regards the latter, most of the author's information seems to be based on what he has heard of Theosophy as represented by Mrs. Tingley, and although not unfair in the sense of unsympathetic, the account is so fragmentary and yet ambitious, that it would make a rather unsatisfactory impression on the mind of a reader uninformed on the subject.

The Mormons are described and analysed at some length. The "Latter-day Saints" seem to have commended themselves to the writer as successful in applying their ideas of communism to everyday life and practical affairs. He gives a really very interesting account of their fraternal colonies. Of Christian Science Mr. Finot remarks :

There is something almost disconcerting in the ardour and devotion of Mrs. Eddy's followers. Truly in the success of Christian Science we see one more proof of the ease with which a new religion can be started if, in addition to faith, it concerns itself with man's earthly welfare.

In conclusion we are told that all these strange sects are working together, consciously or unconsciously, for the re-establishment of the Gospel of Christianity, and are thus worthy of sympathetic study. All through the book one feels that the writer himself has approached even the most bizarre in a brotherly spirit.

A. DE L.

Occultists and Mystics of All Ages, by the Hon. Ralph Shirley. (William Rider & Son, Ltd., London. Price 4s. 6d.)

Here is a collection of short sketches of the lives of Apollonius of Tyana, Plotinus, Michael Scott, Theophrastus Paracelsus, Emanuel Swedenborg, Count Cagliostro, Anna Kingsford and Edward Maitland, written in attractive style and with considerable sympathy. For people who require a general idea of the times and difficulties of these great mystics, the book should prove one of great interest. It seems a pity that reference has not been made to the various sources of the information supplied, in order that further study could be made easier for those who would enquire further. But books such as this are helpful as showing that there has always been a survival of Occultism in Europe, even in times when the Esoteric Wisdom was driven below the horizon by bitter persecution.

A. W.

Sea-Change, by James H. Cousins. (Ganesh & Co., Madras. Price As. 12.)

A new book of poems by Mr. Cousins is always welcome, but the above collection is of more than usual interest. The poems herein were written during his recent visit to Japan—hence the title—and it is evident that the sea voyage and novel surroundings have provided Mr. Cousins with fresh material for poetic treatment. The old philosophic undercurrent is as characteristic as ever; but it is more than ever a joyous and vigorous philosophy, full of spontaneous and paradoxical touches of thought and feeling, and tinged throughout with a sense of the wonders and beauties of Nature—both great, as in “A Nuptial Ode,” “A Planetary Conjunction,” and “The Volcano Asamayama,” and small, as in “Before a Golden Lily,” “Poet and Cicada,” and “A Song in Time of Rain”—of the last three, the first is a finished specimen of Mr. Cousins’s art

Among the “Other Poems” are some short but striking pieces of writing. “The Boon” is perhaps the most powerful of any, and we only refrain from quoting it because readers of *THE THEOSOPHIST* will have already seen it. A splendid piece of righteous satire is “The Two Crosses”—“in celebration of the occasion of a Christian prelate’s not refusing the *croix de guerre*”—but a still finer summing up of the author’s vision of the war is “Vox Populi—Vox Dei, 1914—1918”; we choose this for quotation:

“The People’s voice,
It is the Voice of God”
O ancient boast
Fulfilled in bleeding host
And cross-crowned sod
Yea, from thy pierced side
Whence blood and water flow
From death and grief, we know,
People! we know
Thou art a God—and crucified
Twixt thief and thief,
Shape-changing Lust
And blindness called Belief

The book is a worthy successor to *The Garland of Life* and *Moulted Feathers*, and the very moderate price is a lesson to English publishers of fancy volumes whose covers often appear to be an attempt to conceal the flimsiness of their contents

W. D. S. B.

What is a Dogma? by Edward Le Roy. Translated by Lydia G. Robinson (The Open Court Publishing Co., Chicago and London)

A most clever and ingenious little book, raising again, and yet so quietly, the problem of what the boundary is between what can be proven and what can be taken on faith. The author does not answer the question; he only sets you thinking. And he does not tell you where to stop. He really asks for answers from those whose "profession" it is to answer—"the professors; the religious orders and the priests". Those answers are not in the book. If you cannot answer for yourself, then you are left to seek one whom you accept as an authority.

There is much to think about in a small compass, for the writer is a keen thinker and brings out some of Paul Carus's ideas. The Publisher's Preface tends to give a leading thought or bias to the reader, but is on the whole fair. Still, we should have preferred to have it follow M. Le Roy's exposition of his question, rather than anticipate it, for it says dogmatically that "the dogma is a symbol," and "dogmas are truths". Of course it is so if you want it to be so, but that sort of dogma is not really in the author's mind—read him. M. Le Roy states his ground as to obedience explicitly: "The obedience we intend to render is not a simple obedience of formulas and motions . . . in short, an obedience of reasonable men and free agents, not of slaves or mutes." He refers to "those who make orthodoxy a monopoly or a standard" as "representative of nothing in the Church"; but is that so?—does his reception at their hands not disprove his assertion? The volume is dedicated "to those loyal and disinterested questioners of broad minds and upright hearts"; truly—but are they in control of the organised activities of the Church—any Church?

But to the title; can one really separate the "dogmatic formula" from "the reality that underlies it"? Certainly dogma that is objected to is not merely a working hypothesis. If we hold that "God is," many will agree; but add the words "a Person," and you have a very different theory. One who accepts the added last two words raises a whole realm of controversy as to the meaning of the word "person"; and its explanation on p. 70 does not half remove the objection. He says: "Any dogma whatever seems like a limit to the rights of thought . . . opposed to the very life of the Spirit"; why then come back to—"its [Christianity's] dogmas primarily concern conduct rather than pure reflective knowledge"? That kind of dogma has never raised a question; but there are dogmas that do, and we are afraid that the writer is only too glad to "catch a

glimpse of a possible solution". Does he not really side-step the real obstacle and ignore it? The recourse to authority is "entirely inadmissible in the realm of pure thought"; we agree—there is the dogma that the soul rebels at, who has caught a glimpse of his true relationship to the Godhead.

But the book is readable—very well worth while—if you can keep your mind clear of the sophistries and substitutions that the realm of theology is so prone to.

A. F. K.

Spirit Experiences, by Charles A. Mercier, M D. (Watts & Co., London. Price 9d.)

We are regaled here with a delightful skit on the methods of Sir Oliver Lodge in connection with his researches into the subjects of telepathy and Spiritualism. The first chapter especially is refreshingly amusing and worded with such ingenuity that for a few pages one was inclined to rub one's eyes in amazement and murmur: "Is this really, as it claims to be, the conversion of so hardened a sceptic?" However, the doubt persists but a few moments after one's introduction to the "two youthful ladies with the genuine and artless manner" who assist the writer to several of his "psychological beliefs". The following little passage is really worth recording as a sample of the rest.

I am sure I voice the opinion of every worthy Spiritualist whose opinion is entitled to consideration when I say that it is the number of the experiments, not their character or even their success, that ought to weigh with us. The reasonableness of this attitude must be evident to every one who is not blinded by slavish adherence to the methods of science. The doubt that may be felt of the conclusiveness of any one experiment must be set against the doubt that is felt of another, and when the experiments become very numerous and there is a serious doubt of every one of them, the doubts cancel one another, and we are entitled, and indeed bound, to accept the whole series of experiments as conclusive.

Sir Oliver Lodge, if he has read *Spirit Experiences*, is probably almost as much amused as the rest of us, and it must be confessed that one is inclined to cry "*habet*" on occasions. Sarcasm however, clever though it may be, fortunately breaks no bones, nor does the fact that an investigator has somewhat rashly exposed himself to it, affect the question of the genuineness of certain telepathic and spiritualistic phenomena. Dr. Mercier's little book will prove a godsend to many who have an idle hour and desire to laugh.

G. L. K.

MAGAZINE NOTICES

Theosophy is the name by which the new magazine of the English Section, T.S., will henceforth be known; and the first number promises well for a career of usefulness. In the "Outlook" Mr. Baillie-Weaver explains the reasons which have led to its inception, and outlines its scope, which includes the aim of interesting people who have not gone the length of joining the Society. Its predecessor, *The Vahan*, has maintained its high reputation under great difficulties; but now, we read, the increased cost of production has precluded its free distribution to members. This January number opens aptly with an article by Mr. Sinnett on "The Progress of Theosophical Teaching," in which he emphasises the place of knowledge in spiritual development. Speaking of recent additions to Theosophical teaching, he writes: "I look back on all writings belonging to that period [the last century] as preparatory, elementary teaching compared to that which is available for us now"; but on the other hand it may be said that there is more in some of the earlier books than meets the eye. Mr. Jinarājadāsa has chosen for the title of his article "Our Immediate Message"; those who have heard or read any of his recent lectures will easily guess what is the message which he regards as most vital to the present-day needs of humanity. It is here summed up in the words: "Man is God," and there is no doubt that he is right in his contention that, without this doctrine of the Divine Immanence, work for brotherhood is lacking in inspiration. It is a pleasure to find Mr. Dunlop's name among the contributors, and his views on "The Mystery of Matter" are as suggestive as ever. Dr. Chella Hankin deals with the problems of psychoanalysis in her usual able and balanced manner, and Mr. E. L. Gardner promises us three more fairy photos, even more remarkable than the first two. Miss Clara Codd is at her best in the beautifully worded essay "Prayer without Ceasing," and under the attractive heading "In the Study" will be found notes of scientific and sociological interest—in this number by Messrs. Ransom and Bibby respectively. A photograph of the President—one of the best ever taken—is sent with every copy. We welcome this excellent production and wish it all success in its mission of popularising Theosophy.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Danish Lands Lodge, T.S., per 1920, £8. 10s. . .	87	6	11
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	87	6	11

Adyar
10th September, 1920

A. SCHWARZ,
Hon. Treasurer, T. S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th August to 10th September, 1920, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
A Friend, for Food Fund	..	10	0 0
American and English Friends, through Mr. B. P. Wadia	1,730	0	0
Mr. J. C. Bihmoria, Rangoon	... 25	0	0
M. R. Ry. Shripatrai Hakumatrai, Surat	... 17	4	0
Mr. W. J. Whiteside, Australia, through T. P. H.	... 9	12	0
	<hr/>	<hr/>	<hr/>
	1,792	0	0

Adyar

10th September, 1920

A. SCHWARZ,

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Santiago, Cuba	.. Sarasvati Lodge, T.S.	... 20-5-1920
Guadalajara, Jal., Mexican Republic	. Luz de Oriente Lodge, T.S....	26-7-1920

Adyar

14th September, 1920

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE ADYAR T.S. CONVENTION OF 1920

ARRANGEMENTS are being made for the comfort and convenience of a large influx of members at Headquarters. In order that as little inconvenience as possible may be suffered, we ask intending visitors :

NOTICE

1. To notify their coming, at least, by the first week in December. Each member attending the Convention should send in the usual registration fee of Re. 1 to Mr. B. Ranga Reddy, Adyar Headquarters, along with the notice of his coming.

2. To bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lantern. No furniture can be supplied.

3. Members requiring a cudjan hut, or rooms in the Quadrangle or Bhojanashāla, must send word by November 22nd to Mr. B. Ranga Reddy, and cash must accompany the order.

The ordinary cudjan hut, 10 ft.×12 ft., costs Rs. 10 with mats, and Rs. 8 without mats.

A big cudjan hut, 20 ft.×12 ft., costs Rs. 20 with mats, and Rs. 16 without mats.

Rooms in the Quadrangle and Bhojanashāla will be charged from Rs. 6 to Rs. 10 according to the size. Preference will be given to ladies and those having a family.

A general shed will be put up for delegates who do not want special accommodation.

4. Each delegate requiring meals in the European style (including *chota-hazri*, coffee or tea or milk) is required to pay Rs. 4 per day, including accommodation.

Each delegate requiring meals in the Indian style (two meals per day, without lunch, *chota-hazri*, or milk) is required to pay Re. 1 per day. Those who cannot afford to pay Re. 1 per day should apply to the Food Committee for concession.

Delegates requiring meals in Indian style are requested to observe the following rules :

Tickets for meals must be purchased at the Bhojanashāla between 6 and 8 a.m. for the evening meal, and 2 and 4 p.m. for the next morning meal daily. Those who do not purchase tickets within the hours that are fixed will have to pay As. 10 per meal. Refreshment will also be provided if wanted.

Delegates on arrival are requested to register their names at the enquiry office near Headquarters.

HOUSING COMMITTEE

Messrs. G. Subbiah Chetty, J. Srinivasa Rao and B. Ranga Reddy for Indians, Messrs. A. Schwarz and J. R. Aria for Europeans and non-Indians. Mr. K. Jasavala and Mr. B. Ranga Reddy for sanitary arrangements.

FOOD COMMITTEE (INDIAN)

Messrs. Srinivasa Rao, C. N. Subramania Iyer, A. Ranganatha Mudaliar, Subba Ramiah and B. Ranga Reddy.

FOOD COMMITTEE (EUROPEANS)

Miss van Motman, Mrs. Christoffel and Mrs. Gagarin.

RECEPTION COMMITTEE (LADIES)

Miss Arundale, Mrs. Arundale, Mrs. Kerr, Mrs. Christoffel, Mrs. Gagarin, Miss Willson, Miss de Leeuw, Mrs. Huidekoper, Mrs. Karandikar and Mrs. Mahadeva Sastry.

RECEPTION COMMITTEE (GENTLEMEN)

Messrs. A. Schwarz, J. R. Aria, D. K. Telang, F. Kunz, V. R. Karandikar, Subbiah Chetty, Rama Rao, Mudaliandan Chetty, Mahadeva Sastry and J. Huidekoper.

Members who do not notify their coming beforehand must excuse us if we are unable to provide lodging and food for them.

Arrangements are made only for members and their immediate families (wife and children, if the latter cannot be left at home).

All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar.

N.B.—The terms quoted above apply to the days of the Convention only.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Indian Section, T.S., per 1919—20, part payment	... 1,913	14	6
Mr. V. R. Menon, Singapore, per 1920 and 1921	. 6	8	0
T.S. in S. Africa, per 1920, £12. 6s. 8d.	. 123	5	4
„ „ Belgium, per 1919, £7. 12s. 0d.	... 79	0	1
„ „ Finland, per 1920, £19. 16s. 8d.	.. 220	14	1

DONATION

An F.T.S., to Adyar Library, through Mrs. Annie Besant...	2,000	0	0
	4,343	10	0

Adyar

11th October, 1920

A. SCHWARZ,

Hon. Treasurer, T. S.

SUPPLEMENT TO THE THEOSOPHIST NOVEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1920, are acknowledged with thanks :

DONATIONS :

	RS.	A.	P.
Mr. Gagan Tarachand Keswani, Rohri (Sind) ...	5	0	0
Mrs. M. Besant-Scott, London ...	5	0	0
Mr. C. N. Subramaniam Aiyer, Adyar ...	50	0	0
Karachi Lodge, T.S. ...	89	10	0
"Friends" ...	28	6	0
Mr. S. Ram Shastri, Adyar ...	50	0	0
Mr. W. D. Koot, Madison, per May—July ...	144	9	3
	372	9	3

Adyar

A. SCHWARZ,

11th October, 1920

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Sasaram, Behar, India ...	Sri Krishna Lodge, T.S.	13-9-1920
Allahabad, India ..	Gautama " "	13-9-1920
Kharagpur, Bengal ...	Sri Krishna " "	20-9-1920
Jamalpur, Monghyr, India ..	Jamalpur " "	21-9-1920
Kadukarai, South Travancore, India ...	Sri Venkatesa Perumal Lodge, T.S. ...	22-9-1920

Adyar

J. R. ARIA,

24th September, 1920

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY
FINANCIAL STATEMENT

ANNUAL DUES AND ADMISSION FEES:

	RS.	A.	P.
Presidential Agent, Spain, per 1920, £13 3s 0d	158	7	7
New Zealand Section, T S, per 1920, £49. 14s. 8d.	603	5	3
T.S. in Mexico, £10. 7s. 4d	127	5	5
American Section, T S, £233.	2,862	10	0
T S. in Canada, per 1920, £38 11s 2d.	473	12	0
Mr. F J Culmer, per 1920, 10s	5	0	0
Nairobi Lodge, T S, British East Africa, per 1920	22	8	0
T.S. in Norway, £10	120	6	0
Burma Section, T S, per 1920	95	8	0
T.S. in Brazil, per 1920, £29 17s 4d.	344	11	10
Swiss Section, T.S, per 1920, frs. 281 60	129	6	0
Netherlands-Indian Section, T S, Java, for 1920	660	0	0
Charter fees, £4	46	0	1
Barbados Lodge, per 1920, £5	57	8	1

An F.T.S., to Adyar Library, through Mrs. Annie Besant	3,000	0	0
	<u>8,706</u>	8	3

Adyar
11th November, 1920

A. SCHWARZ,
Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST DECEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1920, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
Mrs. Margaret Boswell, Honolulu, for Food Fund, £1. 10s. 0d.	18	0	1
Mr. C. E. Burnley, Vallejo, California, \$ 10	21	1	0
Besant Lodge, T.S., Bombay	24	0	0
	<hr/>	<hr/>	<hr/>
	63	1	1

Adyar

A. SCHWARZ,

11th November, 1920

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Banff, Alberta, Canada ..	Banff Lodge T.S.	12-11-1919
Winnipeg, Manitoba, Canada	Blavatsky " "	19-12-1919
Epsom, Auckland, New Zealand	Vasanta " " ...	29-7 1920
Ciudad Victoria, Tamaulipas, Mexico	Redencion " "	4-8-1920
Tufnell Park, London ..	Emmanuel " "	2-10-1920
Adyar, Madras, India	Service " "	18-10-1920

Adyar

J. R. ARIA,

13th November, 1920

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1920, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs	A.	P.
Miss A. Wernigg, Madras, per 1920—21	15	0	0
Mr. M. Heinerici, Wesel, Germany	11	6	0
Nairobi Lodge, T.S., British East Africa, per 1920, £1. 10s 0d	15	0	0
South African Section, T.S., 6s. 8d.	3	5	4
Netherlands Section, T.S., per 1919—20, £68. 6s. 0d.	810	15	6
T.S. in Scotland, per 1920, £24. 2s 8d.	289	10	0
Tokyo Lodge, T.S., Japan, per 1920, Rs. 15-14-0 } and Captain B. Kon, per 1921, „ 15- 0-0 }	30	14	0
Australian Section, T.S., Balance of Dues per 1920, £21. 6s. 8d	285	14	10
T.S. in England and Wales, per 1920, £123. 11s. 4d.	1,679	9	2

DONATIONS

Part payment of MacDonall Bequest received from Mr. D. Graham Pole through Mrs Annie Besant, £1,375.	16,788	7	8
Mr. D. F. Romer, Bombay, to Adyar Library, Rs. 10 } and to T.S., „ 10 }	20	0	0
	19,950	2	6

Adyar
10th December, 1920

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1920, are acknowledged with thanks :

DONATIONS :

	Rs.	A.	P.
"Babu Sitaram"	20	0	0
Mr. A. R. Bhutjee, Calicut, for Food Fund ..	5	0	0
„ R. E. Mowry, Rochester, U S A., \$5.50 ...	16	5	0
„ D. F. Romer, Bombay ..	10	0	0
Gaya Lodge, T.S.	7	0	0
Mr. Dorabji R. Todywala, Bombay	1,042	6	0
"Babu Sitaram"	25	0	0
Mr. S. Seshadri Aiyar, Bellary, for Food Fund	9	0	0
Australian Section, T.S., £2 ..	26	12	0
	<hr/>	<hr/>	<hr/>
	1,161	7	0

Adyar

A. SCHWARZ,

10th December, 1920

Hon. Secretary and Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Columbus, Ohio, U.S.A.	Harmony Lodge, T.S	29-12 1919
Lausanne, Switzerland	Espérance	11-1-1920
Bellingham, Washington, U.S.A.	Bellingham	3-2-1920
Tulsa, Oklahoma, U.S.A.	Tulsa	27-2-1920
The Hague, Holland	Pythagoras	14-3-1920
Bremerton, Washington, U.S.A.	Bremerton	31-3-1920
Flushing, Holland	Hermes	25-4-1920
Palo Alto, California, U.S.A.	Palo Alto	30-4-1920
Geneva, Switzerland	Le Service	8-5-1920
Goose Creek, Texas, U.S.A.	Goose Creek	1-6-1920
Valparaiso, Chile, S. America	Valparaiso	3-7-1920
Havana, Cuba	Isis	7-7-1920
Durban, S. Africa	Olcott	25-7-1920
Quillota, Chile, S. America	Syrius	12-10-1920
Cherbourg, Manche, France	Aurore	14-10-1920
Combe Down, Bath, England	Wayfarers	20-10-1920

Adyar

J. R. ARIA,

14th December, 1920

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th December, 1920, to 10th January, 1921, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	Rs.	A.	P.
Mr. George Arthur, Gold Coast, West Africa, per 1920—21, £1. 1s. 0d.	12	2	0
Mr. W. W. Brooks Warner, per 1920—21, £2 ..	23	2	0
Mr. C.H. van der Leeuw, Holland, per 1916 to 1921 inclusive	90	0	0
Colonel Nikola Strandtman, Entrance Fee and Due for 1920—21, £1. 5s. 0d.	16	4	0
Danish-Icelandish Section, T.S., per 1920, £12. 8s. 0d.	168	5	8
T S. in Ireland, per 1920	53	0	0
South African Section, T.S., acct., 1920	5	0	0
Indian Section, T.S., part payment, 1920	55	0	0
Mr. M. Manuk, Hongkong, per 1921	15	0	0
Mr. Julius Arnold, Shanghai, per 1921	15	0	0

DONATION

Mr. C. H. van der Leeuw, Holland, to Adyar Library	60	0	0
	512	13	8

Adyar
10th January, 1921

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS FINANCIAL STATEMENT

The following receipts, from 11th December, 1920, to 10th January, 1921, are acknowledged with thanks:

DONATIONS:

	Rs.	A.	P.
Mr. C. H. van der Leeuw, Holland ..	50	0	0
Mr. Frank L. I. Leslie, Harrogate, £7. 7s. 0d. ..	98	7	1
From America, collected through Miss Agnes P. Kreisel.	538	0	0

[illegible]

Adyar
10th January, 1921

A. SCHWARZ,
Hon. Secretary and Treasurer. O.P.F.S.

A NEW NATIONAL SOCIETY

A Charter to form a National Society in Iceland, to be called "The Theosophical Society in Iceland," was issued to Countess E. Bille Brahe Selby on 5th January, 1921, with its administrative centre in Reykjavik, Iceland.

J. R. ARIA,
Recording Secretary, T.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Buenos Aires, South America ..	The Beacon Lodge, T.S....	22-6-1920
Tucuman, Argentine Republic, South America . .	Eleuacion " " ..	22-6-1920
Tucuman, Argentine Republic, South America ...	Brhaspati " " .	22-6-1920
Huskvarna, Sweden ..	Huskvarna " " .	28-10-1920
Lusérna, S. Giovanni, Torino, Italy . . .	Maitreya " " ..	17-11-1920
Lewisham, London ...	Lewisham " " ...	22-11-1920
Rhyl, North Wales .. .	Rhyl " " ..	22-11-1920
Shrewsbury, England ..	Shrewsbury " " ..	7-12-1920
Ealing, London . . .	Ealing " " ..	7-12-1920
Menton, Alpes Maritimes, France.	Jeanne d'Arc " " ..	21-12-1920

Adyar
11th January, 1921

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1921, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES:

	RS. A. P.
Indian Section, T.S., Acct. 1920 ..	184 0 0
Saturn Lodge, T.S., Shanghai, per 1920—21 .	178 14 11
Mr. O. Dufaur Clark, Jerantul, Pahang, per 1921	15 0 0
Mr. C. C. Halling, Launceston, Tasmania, part payment per 1918—1920	28 4 0
Captain Julio Garrido, Presidential Agent, Spain, Entrance Fees and Dues per 1920 and 1921, £ 34	465 5 3

DONATION .

Mr. B. D. Mehta, Bombay, Headquarters Fund	10 0 0
	881 8 2

Adyar
10th February, 1921

J. R. ARIA,
Ag. Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1921, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Legacy from the estate of Serena Flattume, of U.S.A., through American Section, £147 ..	1,956	9	6
Mrs. Macpherson, per J. P. Allan, Glasgow, £1 ..	13	8	0
Finnish E. S. Members, £4 . ..	54	0	0
Mrs. L. Abbott, Chicago . . .	15	8	0
	2,039	9	6

Adyar

10th February, 1921

J. R. ARIA,

Ag. Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Aberdeen, Washington	. Aberdeen-Hoquiam Lodge, T.S..	15-7-1920
Kansas City, Missouri	.. Hermes	27-7-1920
Tulsa, Oklahoma	Besant	2-8-1920
Hollywood, California	Alkio	7-8-1920
Chattanooga, Tennessee	. Chattanooga	8-8-1920
Augusta, Georgia	Augusta	2-9-1920
Charleston, S. Carolina ..	Charleston	12-9-1920
Savannah, Georgia	Savannah	21-9-1920
Glendale, California	Glendale	27-9-1920
Pensacola, Florida	. Pensacola	1-10-1920
Vera Cruz City, Mexico	Alcione	23-11-1920
Kendrapara, India	. Baldewji	14-1-1921
Lisbon, Portugal	. Jeoshua	14-1-1921
Lisbon, Portugal	. Annie Besant	14-1-1921
Cuttack, Orissa, India	. Bhagabat	27-1-1921

Adyar

11th January, 1921

J. R. ARIA,

Recording Secretary, T.S.

